THE

FREEMASONS'

MONTHLY MAGAZINE.

BY CHARLES W. MOORE,

GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XV.

◆

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TO

WINSLOW LEWIS, M. D.,

(GENERIS HUMANI AMICUS,)

GRAND MASTER

OF THE

M. W. Grand Lodge of Massachusetts:

AS

A MEMORIAL

OF

Personal Friendship,

AND OF

RESPECT FOR HIS CHARACTER

AS

A Man and Mason,

THIS VOLUME

IS

AFFECTIONATELY DEDICATED,

BY THE EDITOR.

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THE

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INTRODUCTION TO VOLUME XV.

With this number, we enter upon the 15th Volume of our Magazine. To our numerous patrons, we return our thanks, for the unsought support, with which they have liberally sustained our labors. It has never been our aim, to make what the Masonic market might demand, in the way of a *popular* periodical, whose success would be mainly marked, by the amount of revenue, which it would be sure to bring to its proprietor.

We have honestly and earnestly endeavored to furnish to the Fraternity such a work, as would not only be worthy the patronage of our Brethren, but such as would be a credit to the Craft. Hence, we have assiduously sought to secure for our readers what would be permanently useful, rather than what would be temporarily popular. We have consequently written and published not more for the *present*, than for the *future*. To this end, we have occupied much space in the discussion of questions of *Masonic Law* and *Usage*, involving principles which lie at the foundation of our Fabric, and which, no less than its Ancient Landmarks, should be regarded and defended, as fixed and unalterable.

An Institution as comprehensive as ours, which gathers into its Fraternal embrace men from every nation under heaven, and from all classes and ranks in the community, representing almost every condition and sentiment of society, having diverse and sometimes conflicting interests, can be honorably and successfully sustained only, by the vigorous application of the conservative power of those great principles, which have been hailed from the beginning, as the foundation of all its pretensions. When these are so far lost sight of, as to be regarded of secondary importance, or no importance at all,—then the fruits of success will be transformed, with fearful facility, into the elements of a sure, if not a violent dissolution.

Thus it is, that great popularity will peril the permanency of our cherished Order, more than the most bitter persecution can do; since the flood tide of high favor will bear into our pale, multitudes who do not and never will understand and appreciate the true principles of Freemasonry. Among these will be found men, who, under the impulse of a spirit of selfishness, are ever ready to divert to the promotion of their own purposes, the peculiar facilities, which are found in such a broad Brotherhood, and which have been consecrated to the cause of a holy charity.

But the mischief of such a degree of success as breeds discord and division, is by no means limited to the individuals who thus, from ignorance or avarice, or ambition, abuse the privileges to which they have been too readily admitted. This spirit so entirely foreign to the genius of our Order, will soon show itself in a form, which will threaten consequences immeasurably more disastrous, than can possibly attach to the unworthy conduct of its members.

When those to whom the Legislative and Executive powers of the Fraternity have been committed, have but an imperfect knowledge of true Masonic Law, or when they have but little regard for the principles which lie at the foundation of our Institution, we must expect, as a natural consequence, not only irregular legislation but such as will lead to that insubordination which readily rises into revolutionary action.

That departure from first principles which inevitably works disastrous consequences, is commonly very gradual in its incipiency. It gathers power by age, and boldness by familiarity, until the lawless giant, trusting to his stealthy strength, bids defiance to all the conservative safeguards which have been provided for the protection and promotion of the interests of the Order.

We might here pause and illustrate our meaning by facts, which, we regret to say, are becoming painfully apparent. But this is not necessary and might not be judicious. Every intelligent Mason who keeps himself well informed of passing events, can readily furnish facts to illustrate the force of our remarks, if not abundantly to justify the language which we have employed.

If we would prevent a state of things so destructive of the best interests of our ancient society, then provision must be made, that those who are now in authority, and that still more important class to whom the sceptre of Masonic rule is so soon to be committed, shall be thoroughly instructed in the great principles of *Masonic Law*. We do not mean by this expression, familiarity with the written Constitutions and enactments of Grand and Subordinate Lodges. These may or may not be *Constitutional*. For in Masonry as in the State, it is not every *Constitution* that is CONSTITUTIONAL. There are principles which underlie written Constitutions. These written documents may contain what is clearly subversive of the very principles, on which the whole fabric of Constitutional society is made to rest.

What we need then for our peace and protection is a clear and well defined MASONIC JURISPRUDENCE. We have a *History* and we have a *Literature*. Many accomplished pens have been nobly engaged in contributing to the one and developing the other. But neither our History nor our Literature has the power to keep the exercise of authority on the part of those who hold it, in its legitimate channel. Nor is a system of Jurisprudence to be looked for as the creature of a day,—the offspring of the wisdom of any deliberative body of Freemasons, however respectable in point of numbers and learning,—nor is it a mere code of laws to be made by one set of Legislators, only to be unmade by their successors.

Such a Jurisprudence must be a work of time, and can only be produced and perfected by much patient labor on the part of those, who have the facilities, as well as the disposition, for developing the great principles, which are to be found in the ancient usages of the Order,—in its written and unwritten Constitutions, and applying them to the adjudication of cases, as they may arise.

Such labors may not immediately have their reward; yet, we are persuaded that ere long, if not now, they will be rightly understood and duly appreciated. If we mistake not the signs of the times, the day is not far distant, when the importance and necessity of such a system of Masonic Law, thus defined and applied in the form of well authenticated precedents, will force itself upon the conviction of those, who have at heart the permanent interests of this Fraternity.

Impressed as we are and have been with this view of the subject, we have contributed most cheerfully our mite to this end. Hence, we have not made our Magazine a mere *Masonic newspaper*, to be read with avidity to-day, only to be cast aside as worthless to-morrow. We have preferred to give it its present character and complexion, with the desire that it shall become valuable as a work for future reference; whose worth shall rather increase than diminish with increasing years.

By these remarks we would not be understood as indicating any change in our future course. We have made them quite as much explanatory of the *past* as indicative of the future. Nor would we be understood as undervaluing that feature of our periodical, whereby we have made the Magazine the organ of transmitting to our Brethren, far and near, the doings of the various Masonic bodies, and other items of interesting Masonic intelligence. This feature we shall continue to maintain.

In these endeavors we doubt not we shall hereafter, as heretofore, be sustained by the countenance and support of our Brethren.

THE DEDICATION AT PHILADELPHIA.

The Dedication of the new Temple, on Wednesday the 26th of September last, was an era in Masonic history in Pennsylvania. The splendor of the building—the great number of Brethren who assembled on the occasion—the immense procession marching in a uniform of peculiar beauty—the kind and respectful feelings universally manifested by the citizens of every class toward the Fraternity—and the interesting ceremonies and closing solemnities, as the Hallelujah Chorus of Handel, burst from the gallery and rolled in rich music over the Grand Lodge room, will long make this day remembered by all the Brethren who were present. Business of every kind was laid aside. Every court room, bank, office and store were closed, and as various papers state—and they seem to vie with each other in gorgeous descriptions of the sights and scenes of the great procession,—it was truly a holiday in Philadelphia; and by the blessing of Heaven, the Masonic family are again revived, and again on the tide of prosperity; and they seemed to have enchanted the whole city, and for one day of vacation from all the common pursuits of life, to monopolize the public eye and attention.

We shall endeavor to present a condensed account of this Dedication, and offer such facts and incidents as may be interesting to our readers.

We will begin with a description of the new temple. The corner-stone was laid November 21, 1853, by the officers of the Grand Lodge of Pennsylvania, who met in the vicinity and marched to the spot. It was laid in due form, without much display; but it was then agreed that at the dedication there should be a grand procession, public Address, and august solemnities. And it was so. With the exception of the solemnity when the remains of our honored Brother Stephen Girard, were reinterred at the Girard College, there has been no general public procession of Masons in Philadelphia for thirty years.

The Temple was commenced only two years ago. There must have been great energy and faithfulness in the building Committee, architect and operatives, in erecting and finishing, so spacious, massive and tasteful a work in so short a space of time. It is located on Chestnut street, is 101 feet 7 inches in front, and extends back to Lodge street, a depth of 178 feet. The lot had long been owned by the Grand Lodge of Pennsylvania, and in 1811 they erected a hall there, which in 1819 was destroyed by fire, and was succeeded by another Masonic building. They were offered for the lot $120,000, but declined the offer, and wisely concluded to retain it and erect a temple for their own use. It was not done without calculation; a better investment could not have been made. The cost of the building was about $180,000, and they have been offered $16,000 rent for the four stores in the first story.

The Exterior. The facade on Chestnut street is built of brown sandstone, in the Gothic style, the lower story being in the Tudor style. Its height is divided into five compartments, the central tower with the principal facade and tributaries at the ends; the first is a depressed story for business purposes, which is finished into four stores, two on each side of the great entrance, running back the whole depth of the building and lighted "in the centre by a sky-light which obtains its supply of light from an area that has been left between the northern and southern sections of the superstructure;" which area also helps to light the upper parts of the building. The second is the principal story, which contains the Grand Lodge room, Blue room, Banquet room and some others, and is built in two sections with transoms. The third is a clear story with a battlement or balustrade with appropriate decorations; and it is surmounted with pinnacles, intersecting the windows. The top of the tower would in Italian architecture be called a Belvedere; and, indeed, the prospect from it in every direction is a splendid panorama of Philadelphia, where this beautiful and flourishing city seems to lie under the eye, while the river and Girard college embellish the distant view. The Belvidere is one hundred and forty feet above the street, which brings the visitor on a level with Girard College, whose height is only one hundred feet. Under the Belvedere is a large Gothic Rose-window, beautiful in its proportions and ornamental decorations, which strikes the eye as a splendid feature in the building. All the principal sections are divided by buttresses, with interstices, subdividing each section. The roof of the building is fire-proof, resting on iron rafters and covered with galvanized iron.

Such is the facade, thus imperfectly described, of the new Temple on Chestnut street, in Philadelphia, as it looms up above all other buildings, with its lofty tower and pinnacles, arched windows, heavy mullions, buttresses, rich tracery, and various architectural ornaments, and spreads itself in grandeur before the stranger's eye, with a sublime and cathedral-like front, resembling the venerable structures of medieval history. With how much truth and justice have the papers described this Temple as an ornament to Philadelphia, where many specimens of fine architecture have long been admired.

The Interior. A broad flight of stairs lands the visitor in the Conversation room, 42 by 35 feet in dimension, on the second floor, from which stairs lead to the third story. It is lighted by the rich, stained-glass windows in front, and two chandeliers at night; west of this is a large hall, or corridor, through which is the entrance to the Grand Lodge room. On the first landing to the Conversation room, on the stairway, the corner stone of the old Hall has been inserted into the wall. The surface of which having been handsomely polished, the original Latin inscription is retained plain and legible. Near this is anothor slab of polished marble, laid in the wall, which was also part of the corner-stone of the hall, and contains this inscription. :—

The Masonic Hall
Referred to in the inscription
On the corner-stone thereof
Adjoining this tablet
Was destroyed by fire
March 9th, A. D. 1819, A. L 5819.
Rebuilt and Dedicated
November 1st, A L. 5820.
Torn down June 14th, A. L 5853;
And the present edifice was
Commenced Sept. 28th, A. L. 5853,
And finished and dedicated
September 26th, A. L. 5855.

For a description of the Grand Lodge room and also the other halls and rooms in this splendid piece of architecture, the following account and graphic sketch are taken from Cummings's Evening Bulletin, published at Philadelphia; barely remarking that the Grand Lodge room is 100 feet in length, 42 in width and with a ceiling 32 feet in height:—

"*The Grand Lodge Room.*—In attempting a description of this magnificent apartment we are at a loss how or where to begin. Upon every side the eye is fairly bewildered by the profusion of bold and elaborate carving, rich gilding, gorgeous fresco-painting, statuary, upholstery, artistic work in bronze, &c., &c. The style of this room, like the architecture of the building, is Gothic, and its general plan and all the details of its furniture and embellishments are strictly in keeping with the grand design. The prevailing color of the walls, and of the richly grained ceiling, is blue, relieved by purple and light scarlet. The ceiling is divided into two principal panels, in the centre of each is a gilt star, the rays from which occupy the field of the panel. From the centre of these stars are suspended the splendid chandeliers which are to light the room. The fresco-paintings surrounding these panels are in fine taste, representing groups of figures of Justice, Liberty, Silence, Harmony, Temperance, Constancy, Prudence, Fortitude and various tasteful and appropriate emblems. The windows of the room are upon the north side, and the panels between them are richly decorated. Upon the opposite side of the apartment, the windows have been counterfeited, and the ornaments about them have been faithfully copied by the pencil of the artist. The walls and ceiling are adorned with carved corbels and rosettes, all of which are painted white, and richly tipped with gold.

In the east end of the room niches have been left in the walls, and these are occupied by life-sized female figures elegantly carved, which represent Faith, Wisdom, Beauty, Strength and Hope. The chair of the Grand Master stands in the east end of the room, and it is covered by a magnificent canopy. The latter and the chair itself are formed of a mass of the richest carving, and any written descriptions will convey but a very faint idea of their richness and beauty. The ceiling of the canopy is elegantly groined and painted in fresco. The prevailing colors are light buff and scarlet.

Independent of the grand canopy described above, the chair itself has a canopy of oak which springs up from behind the seat. The canopy of the chair is ten feet in height and the whole is composed of elaborate carved work. The arms of the chair represent a Griffin's wings, while the legs and claws of the animal form the feet.

On the southern wall is the Junior Wardens, and on the west the Senior Warden's station, each of which have canopies above them enriched in the same style as that of the Grand Master, though smaller in size. At the west end of the room is a gallery for spectators not entitled to seats upon the floor.

The sofas in this room are made in the Gothic style; they are very richly carved and the seats are covered with blue velvet. The carpet is of the richest description, its prevailing color is light blue, and it, as well as the carpets of the other principal rooms in the building, were imported expressly for the purpose, by Mr. James H. Orne.

The two bronze chandeliers in the Grand Lodge room are of twelve burners each, and they are bold, massive and elegant. There are also ten large brackets in the same style. These magnificent fixtures were modelled with special reference to the architecture and embellishments of the apartment they were to occupy, and their execution reflects great credit upon the artists and artisans who planned and constructed them. Messrs. Cornelius & Baker, to whom this important portion of the work was entrusted, had the chandeliers and brackets for each apartment designed to suit the peculiar character of the room. Gothic is the prevailing style, but this order has been varied and modified to suit the different rooms with the happiest effect. This last effort of Cornelius & Baker is one of their most successful essays, and it puts the cap-stone upon their high reputation for fertility of resources, consummate skill in designing and workmanlike execution. We doubt whether there is a building in the world in which, in the means of obtaining artificial light, there is so great a variety of designs with such a happy harmonizing of the details with a grand comprehensive plan. We have seen many chandeliers and brackets as rich and as splendid as gilding, bronze and the designer's and modeller's art could make them, but for fitness, elegance and peculiar adaptedness to the purpose to which they are applied, and to the place in which they are located, the gas fixtures of the new Masonic Temple are entitled to the highest praise. Among the embellishments of the interior, the committees consider the chandeliers a prominent and effective feature.

The Blue Room. The "Blue Room" is located upon the second floor on the rear section of the building. This apartment is 30 by 76 feet. It is handsomely decorated with blue paneling painted in fresco. The style of the ornaments of this room is Gothic, but the canopies over the chair occupied by the Grand Master and Senior and Junior Wardens are supported by Ionic columns, which are preserved as relics, having formerly composed a portion of the adornments of the Grand Lodge rooms of the Hall occupying the same site as the new temple, and also in the Lodge room of the Third Street Hall. Above the canopies of the Grand Master and Senior Warden, are the carved figures of Hope, Faith, aud Charity, while that of the Junior Warden is surmounted by two cornucopias. All these formerly had a place in the Grand Lodge room. The beautiful statuary in this apartment, is the handiwork of Rush, the celebrated carver of this city, who carved the statue of Washington, now in Independence Hall. The figures are much prized for this reason, as well as for their intrinsic excellence. These statues, as well as some of the furniture preserved in the Blue Room as relics, are thirty years old. The apartment will be lighted by two six-light chandeliers and four brackets. In the centre of the room there are three tall pillar-lights arranged in a triangular form.

The Banqueting Room. The Banqueting Room occupies the rear of the second story; it is 78 feet long and 33 feet wide, and has a ceiling 22 feet in height. This room is neat and airy, and has but little embellishment. It has two six-light chandeliers and ten brackets, which, while having a massive and substantial appearance, are strictly in keeping with the general simplicity of the apartment. The apartments of the Tyler occupy the remainder of this section of the building. The kitchen, which is placed convenient to the Banqueting Room, is well supplied with culinary conveniences. All the cooking will be done by gas and there seems to be facilities here for preparing creature comforts for a goodly company.

The Chapter Room. The Chapter Room occupies a position upon the third floor, over the Grand Lodge Room. The style of this apartment is Gothic, and it is richly adorned and elegantly furnished. This room has been very tastefully ornamented by the artist. The ceiling is divided into sections by ribs of oak, each rib forming an arch resting on corbels. The prevailing color of the panels is a deep crimson, relieved with purple and blue. The imitations in fresco of the ribs, ornaments and frames are shaded with buff. The embellishments are in excellent taste and have a very handsome effect. The Chapter Room is furnished with two eight-light chandeliers and a pair of brackets. They are perfectly unique in appearance and novel in design.

The Encampment Room. The Encampment Room is in the third story, and fronts on Chestnut street. The room is oval in form, and although not yet finished, it attracts much attention for its novelty. A handsome Gothic stall is provided for each of the "Knights Templars." These stalls will be grained in imitation of oak, and the apartment when completed will be among the most unique in the splendid pile.

The Grand Master's and Grand Secretary's Rooms, &c. The two rooms appropriated to the use of the Grand Master and the Grand Treasurer and the Grand Secretary are upon the east side of the second floor, near the head of the flight of stairs. These rooms are furnished in superior style, and their furniture is strictly in keeping with the general character of the building and its embellishments. In the Grand Master's Room there are two desks, one for the use of the Grand Master and the other for the Grand Treasurer. The desks are massive and are supplied with every convenience and appliance that skill could suggest or art apply. A beautiful bookcase, which is ingeniously fitted into a niche, attracts much attention. A handsome table and comfortable revolving chairs complete the furniture of this apartment. All the furniture is made of exquisitely polished oak, and the rich gothic mouldings and elaborate carvings are the theme of general comment."

The Brethren began to assemble at their various places of rendezvous at 7 o'clock in the morning, and a procession was formed at the old Masonic Hall, on Third street, and commenced its march about 9 o'clock. The number of Masons has been variously reckoned; the lowest estimate was 3498, the highest 5600; but 4500 extra aprons and sashes were purchased for the occasion, and 5000 would come nearer to a true calculation. With the exception of the clothing and regalia of the Grand Lodges and their delegates from different States—not exceeding 200—all the Brethren were arrayed in uniform:—a full suit of black--dress coat, black hat, black cravat, white gloves, plain white leather apron trimmed with blue, and a blue sash trimmed with silver lace; not a banner floated in the air, not a cane was seen in the procession. Divested on this occasion of their usual regalia and insignia of rank, the long line of Brethren in *ranks* of two, attracted universal notice by the similarity of their dress and the simplicity of decoration. I never saw a more beautiful parade, nor so large a body of fine looking men. Could the spirit of Sir William Penn have descended from the skies—where we trust that good man now is—and behold in his own glorious city such a Masonic procession, would he not have wished to enter the new Temple and take some steps in the "mystic tie" before his return to Heaven?

The Grand Marshal and his Assistants carried batons of office. The Lodge Marshals were distinguished by blue wands tipped with silver. The line was formed in the following order:—

Band.
Grand Marshal.
Junior Lodge in front.

The Lodges then followed in regular order, the youngest organization having the precedence, and the senior subordnate Lodge bringing up the rear. Each Lodge was formed, by twos, in the following order:—

Masters of Ceremony.
Entered Apprentices.
Fellow Craft.
Master Masons.
Past Masters.

Deacons.
Secretary and Treasurer.
Wardens.
Worshipful Master.

In the rear of the oldest Lodge, Brethren from other jurisdictions followed. Then came the

Grand Tyler.
Building Committee.
Architect.
Grand Officers of other Jurisdictions.
Past Grand Officers.
Pursuivant.
Grand Stewards.
Grand Chaplains.
Orator.
Grand Deacons.
Grand Secretary and Grand Treasurer.
Grand Wardens.
Deputy Grand Master.
Grand Master.
Grand Sword Bearer.

The line was formed in double ranks, left in front. There were twelve bands of music—the choicest Philadelphian—besides a band of Brothers accompanying the Grand Lodge, in uniform and regalia. About nine they were in march and proceeded on the shady side of the broad sidewalks, through opening columns of spectators, densely packed, of every age and form, while every stand, jutting foothold, doorstep and elevated point of vision, were crowded with gazing eyes—a vast multitude. The Pennsylvania Inquirer, of the 27th, says, "200,000 of the half million of Philadelphia's inhabitants" gathered in different streets;—children pointing with their fingers—beautiful smiling faces—grace and elegance leaning forward at the doors and steps—and windows brilliant with fashion aud beauty cheered us at every street as we passed along before them. Whatever might have been the difficulties and persecution of the Order in bygone years, nothing could have been more popular than Freemasonry at this time in Philadelphia. There were 200 of the city police on duty, and they kept excellent order; we saw no unfriendly looks nor turbulent movements in all the lengthened march. Once a crowd, seated on a high wall, burst out in a thunder of shoutings, but it was only a salute to the Grand Lodge of Massachusetts, there so fully represented; and as we passed we often heard notes of admiration from the ladies; for the Grand Lodge of our State made a noble display.

Under the Grand Marshal, Jacob Laudenslager, and eighteen assistant marshals, the procession marched up Pine, Broad, Spruce, Twelfth, and Walnut streets, and from thence to Independent square; on reaching which they made a halt and countermarched, and it was nearly three-quarters of an hour before the Grand Lodges in the rear and the orator of the day ascended the platform erected in the centre of this great square. Independent square is a large and noble area, in the heart of Philadelphia, shaded with many tall trees, and supplied with walks. It appeared large enough to hold 50 or 80,000 people, yet we had no trouble from the immense populace, who stood outside. Opposite the erection for the orator and Grand Lodge, was another large platform for the orchestra, and they gave us some admirable pieces of music.

It was 12 o'clock before the Grand Chaplain of Pennsylvania, the Rev. John Chambers, offered a fervent and appropriate prayer; and I observed that he prayed for the President of the United States and all men in authority,—as every true clergyman ever ought to do, on all public occasions—remember our rulers. The orator of the day, R. W. Brother Dr. James King, of Pittsburg, Penn., then gave an admirable and appropriate address. It was just what the occasion required; not too long, well delivered, and evincing a man of fine taste, education and principles. He well deserved the happy toast given him at the banquet, in the evening :—

The Orator of the Day. We honor him as an Orator, esteem him as a Man, and love him as a Mason.

After the grand chorus by Haydn was performed, in a masterly manner, the benediction was pronounced by the Rev. George H. W. Ducachet, and the procession was again formed, and passing round the square to Walnut street, thence to Fifth, up Arch, thence to Seventeenth, and thence to Chestnut street, arrived at the new Temple, and countermarched, the Grand Lodges and officers of the Lodges entering the Grand Lodge Room. There the Rev. Dr. R. D. Morris, G. Chaplain, made a fervent prayer, and the officers took their seats amidst the thick array of rank on rank of assembled Brethren standing on each side of the central floor. The Grand Lodge was then declared duly opened. An original ode was admirably sung by the band in the gallery. The ceremonies of dedication were now performed in due and ancient form, in a most solemn and interesting manner, full of moral and sacred allusions, and never to be forgotten by those present. The grand Hallelujah Chorus of Handel seemed to thrill every heart as it rose from the voices and souls of the accomplished choir of Masons in the gallery, and solemnly and melodiously resounded along the concave ceiling of that great hall,—for Masons claim music as one of their own *seven* sacred arts and sciences. The consecrating prayer was by the Rev. John Chambers, Grand Chaplain, and the invocation by Dr. Ducachet, spoken of before. It was past four before the ceremonies were completed.

At six o'clock the guests met in the Grand Lodge room, which was lighted in a most brilliant manner from the splendid lamps and gorgeous chandeliers. At seven they entered the banquet saloon, and sat down to a feast of every luxury the season could afford, or refined taste array. The company was necessarily select, and many were inevitably disappointed. It could not be helped in this Hall; a large tent in some public Square or field out of the city would have been the only remedy. Representations of the Grand Lodges of Massachusetts, New Jersey, Delaware, Maryland, Virginia and South Carolina were present, and also of the District of Columbia. Seven officers were invited from the Grand Lodge of this State. The M. W. Grand Master of Pennsylvania, James Hutchinson, Esq., presided, assisted by his Wardens.

I will not attempt to repeat the toasts. They were more pointed and interesting than toasts usually are, but few toasts will bear repetition; they must be drank like champagne wine, while they effervesce. But in the responses some excellent speeches were made, and when the windows of the soul were once opened, a flood of eloquence came down. R. W. P. G. M. Col. James Page, Chairman of the Building Committee, gave a pleasing history of the origin and building of this noble temple, in language lucid and elegant, and interspersed with much wit. Immediately after the regular toasts our own M. W. G. M., Dr. Winslow Lewis, was called upon to respond, and he acquitted himself in a peculiarly happy manner, and was listened to with great attention. He read a letter from Dr. Franklin to Henry Price, Esq., Grand Master of Massachusetts, and "of the Lodges in America," dated November 28, 1734, full of historic interest, which I believe has never been published. Robert Morris, Esq., of Kentucky, also made a very eloquent response, and drew roars of laughter at his easy flowing wit; certainly this splendid banquet made a liberal draft on his genius, and it was answered with grace, and yet without delay. M. W. P. G. M. B. B. French, who laid the corner-stone of the great monument of Washington, though unexpectedly called upon, was able and happy in his remarks, and so was our Brother Coolidge, of this city, who spoke readily to the point and to the purpose. But there was one present, the Sachem of the Six Nations, a lineal descendant of the famous chief, Red Jacket, an educated Indian, and a graduate of Yale College, who spoke with the accomplishments of a scholar and the eloquence of the aborigines. He told us there were Masons among his red brethren, and touched the chords of Brotherly love and sympathy with a skilful hand. The Grand Master gave a happy sentiment as we closed, at a late hour—

"May the amusements of this evening be followed by the pleasant reflections of the morning."

But I must close this article, though many incidents occurred worth cherishing in memory. I saw the apron which the immortal Washington wore; it was secured in a glass case and suspended in the archives of the Temple. I saw the marble gavel which he used in 1793 when laying the corner stone of the first Capitol at Washington and which was also used by P. G. Master B. B. French, when he laid the corner stone of the National Monument in Washington, and also of the Washington Monument at Richmond, in Virginia; I might also refer to the two mural tablets, preserved from the ruins of the Masonic Hall, in Philadelphia, in the fire of 1819, if space permitted.

The weather was very fine, scarce a cloud in the heavens, while peace, good will and kindness reigned over the City of Love. All the papers speak of the new temple as a splendid ornament to Philadelphia. It was just such a day as gladdened the hearts of Masons at the laying of the corner-stone of the Bunker Hill Monument, June 17, 1825. Daniel Webster was heard there, and our illustrious Brother Lafayette, was seen there—but they have gone from us forever!

I cannot close my remarks without acknowledging with pride and pleasure, the kindness, cordiality, marked attention, and honor conferred on the Grand Lodge of Massachusetts by our Brethren in Philadelphia. These kind feelings and warm friendships were begun *one hundred and twenty years* ago between our honored Brethren Benjamin Franklin and Henry Price, and may they continue to be cherished for ages in the Fraternity, who shall succeed us when the Acacia shall be blooming on the graves of those whose greatest aim while they lived, was to be GOOD MEN AND TRUE.

I. H. S

DEATH OF DE MOLAY.*

We now come to the dark page in the history of our Order. I would that I could pass it by unnoticed! The zeal for the crusades had cooled. Large possessions had, from time to time, during the holy wars, been granted in most of the European States to the Templars. The Order had grown rich and powerful. The nobles had become impoverished by the pious liberality of their ancestors. The exchequors of the princes of Europe were nearly exhausted. Christendom had no longer any use for her valiant defenders. She became jealous of them. Disputes arose between the clergy and the Order; and the Pope was compelled, on several occasions, to interfere in behalf of the latter. The Templars had gained the hatred of Philip the Fair, a talented but needy and avaricious prince, whom Dante justly terms the "*curse of France.*" During the difficulties between him and Boniface VIII., the Templars espoused the cause of the latter. Moreover his Majesty, on a certain occasion, caused coin to be issued below the legitimate standard. A rebellion ensued, and the Templars, whose rents were immense, were *supposed* to be the principal instigators of the existing disaffection. Philip determined to be revenged; and he was not long in finding an opportunity. A creature was obtained well suited to his purposes. The evidence of the condemned criminal, given to obtain the royal pardon, was of the kind termed "hearsay;" but it was corroborated by that of two apostates, who had been expelled from the Order, and condemned to imprisonment for life for their crimes. Philip treasured up the precious information, thus obtained. He well knew how to make use of it at the proper time.

An ambitious, weak, and unprincipled pontiff, who had, in order to attain the summit of his desire, previously pledged himself on the holy sacrament to perform a condition of which he was then ignorant, became the tool of a crafty and vindictive monarch. The Templars were condemned without a hearing. The Order, whose members for one hundred and seventy years had shed their blood and lavished their treasure in defence of the Cross, against the Crescent, was declared heretical. The knights, who had solemnly sworn never to fly in the presence of *three* enemies, if they be infidels, were denounced as heretics and apostates. They were accused of the blackest crimes—of crimes at the mere thought of which every upright man must shudder—of crimes subversive of religion, government and social organization—of crimes contrary to the physical and psycological laws whereby the Grand Architect governs the universe, and which are, therefore impossible.

In one night (13th October, 1307) all the Templars in the French dominions were simultaneously arrested and thrown into prison. The rack and the torture were unsparingly applied. Some confessed all the horrible crimes and absurdities imputed to them, in hopes of obtaining pardon. Most of these, on being restored to liberty, withdrew their confessions, and solemnly declared that the excessive torments to which they had been subjected alone induced them to make acknowledgments which they knew to be false. They were treated as relapsed

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*From Br. Gourdin's Address at Charleston.

heretics, and were cast into the flames.* Those who perished in denying the guilt of the Order were subjected to the torture. Neither age nor rank could save them. Many died under it. Some languished in loathsome dungeons for years,† and perished from neglect, disease and starvation. Others, of more robust frames, were, in time, restored to liberty, to wander about the world, with mutilated limbs, to earn their bread as best they might.

All this was done in a Christian country, by a Christian king, and by the Vicegerent of God on earth! All this was done in the name of him who hath said, "*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.*"

The rest of Christendom were not tardy in following the *pious* example set by his Christian Majesty Philip the Fair, and Clement V.‡ But the other sovereigns of Europe were rather more merciful. They were satisfied with attaining the rank of robbers,§ without aspiring to that of murderers also; for be it said to their honor, if honor they deserve, that "in no place situate beyond the influence of the King of France, and his creature, the Pope, was a single Templar condemned to death."

The last scene in this dreadful tragedy was yet to be enacted. The four most noble victims were reserved for the last. James de Molay, the Grand Master, Guy, the Grand Preceptor, Hugh de Peralt, or Peraldes, the Visitor General, and Theodore Bazile de Menoncourt, who had returned from the East (1307) when summoned by the Pope, and who had languished in prison for five years and a half, were (11th March, 1313,) led out to a scaffold which had been erected in front of Notre Dame, publicly to avow confessions which the Grand Master had declared were forged. The confessions were read—their assent was required. Two were silent, and were condemned to be incarcerated for life. "But, the Grand Master, raising his arms, bound with chains, towards heaven, and advancing to the edge of the scaffold, declared in a loud voice, that to say that which was untrue was a crime, both in the sight of God and man. 'I do,' says he, 'confess my guilt, which consists in having to my shame and dishonor, suffered myself, through the pain of torture and the fear of death, to give utterance to falehoods, imputing scandalous sins and iniquities to an illustrious Order,

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*On the 12th May, 1310, *fiftyfour* Templars were burnt to death before a slow fire, near the Porte St. Antoine des Champs, at Paris. It is stated that *a hundred and thirteen* were from first to last, burnt at the stake in Paris. Others were burnt in Lorraine, in Normandy, at Carcassone, and several by the Archbishop of Rheims, at Senlis. Addison, p. 240–41.

†Those who maintained the *innocence* of their Order, were condemned to *perpetual imprisonment* as *unreconciled heretics;* while those who persevered in the required confessions of guilt were reconciled to the Church and restored to liberty. Addison, p. 241.

‡A General Council of the Church, held (16th Oct., 1311,) at Vienne, France, refused to suppress the Order, until the members should be heard in their own defence. So the Pope dismissed the assembly, and by an apostolical ordinance in a private consistory in the beginning of 1312, abolished the Order. The decree was read at the second session of the Council of Vienne, 3d April, 1312. Addison, p. 274–5.

§In most of the European States the estates of the Templars were confiscated, and divided between the Sovereign, the Hospitallers, and the Pope. The Councils of Tarragona and Arragon declared the Order free from heresy, and the Templars were pronounced innocent in Portugal and Germany. Ibid, p. 276.

which hath nobly served the cause of Christianity. I disdain to seek a wretched and disgraceful existence by engrafting another lie upon the original falsehood.' He was here interrupted by the Provost and his officers, and Guy, the Grand Preceptor, having commenced with strong asseverations of his innocence, they were both hurried back to prison."

King Phillip, having been informed of what had occurred, ordered their instant execution. At four o'clock of the same day, they were conducted to the "Isle de la Cite," where a funeral pile was in process of erection, near the spot where now stands the equestrian statue of Henri IV. While the pile was being completed, the Grand Master, after having again solemnly declared the innocence of his Brethren, invoked the benignant Father of the Universe as follows:—

"Permit us, O God! to remember the torments which Jesus Christ suffered to ransom us, and to imitate the example which he set us in enduring, without a murmur, the persecutions and the tortures which injustice and blindness prepared for him. Pardon, O my God! the false accusations which have caused the total destruction of the Order of which Providence appointed me the head. And, if thou wilt deign to hear the supplication which we now offer thee, grant that the deceived world may, at some future day, better know those who have endeavored to live for thee. We hope to receive, from thy goodness and mercy, the reward for the torments and the death which we are about to suffer—to enjoy thy divine presence in the realms of bliss."

The King's myrmidons, fearful of an insurrection among the population, hurried them off to the stake; and bound them fast. Their bodies were slowly consumed by small charcoal fires kindled under their feet. They endured this hellish torture with the utmost fortitude and resignation, without cries or groans, imploring the mercy of God and maintaining the innocence and purity of their beloved Order to the last. At length, De Molay, when his body was almost consumed, having yet command of his tongue, looking at the crowd before him, exclaimed:—

"You who behold us perishing in the flames, shall decide on our innocence! I summon Pope Clement V. to appear in *forty days*, and Philip the Fair in *twelve months*, before the just and terrible throne of the ever-living God, to render an account of the blood which they have unjustly and wickedly shed!"

The fires burned lower, and lower, and in time became extinguished! The mortal parts of James de Molay and Guy had been reduced to ashes—their spirits had returned to their Creator!

The prediction of the martyr was accomplished. The Pope and the King both died within the time prescribed. Moreover, "history attests, that all those who were foremost in the persecution of the Templars came to an untimely and miserable death."

Thus perished the Grand Master and Grand Preceptor of the Templars. Their enemies thought that they had destroyed the Order forever. But the Eagle of St. John was merely scorched—not killed! From the ashes of the martyrs have arisen other valiant Knights, who, clad in the armor of Integrity, and armed with the sword of Knowledge, have waged,—are still waging,—and will ever wage, eternal war against the three ancient enemies of the human race—*Falsehood*, *Fanaticism* and *Superstition!* May "the will of God" be accomplished.

ADDRESS,

Delivered before the Fraternity in Portsmouth, at the Festival of St. John the Baptist, by R. W. Br. JOHN H. SHEPPARD.

[Continued from p. 364, vol. xiv.]

THE proportions of the base, column and capital, it is said, were suggested by the symmetry of the human form, and three thousand years of progress in the Arts and Sciences have not added a single charm to the simplicity of their finish. The temple of Diana, at Ephesus, of the Ionic Order, one of the seven wonders of antiquity—that of Juno, at Samos—two at Pæstum, in southern Italy—the temple of Juno, at Ægina, each of the Doric style—and I might add the temples of Theseus, at Athens, Minerva, at Sunium, and the Olympian Jupiter, at Corinth—all rise to historic memory, as instances, where a pure Order was preserved with severe exactness; and most unquestionably they were all the workmanship of Dionysian artificers;—our Brethren in operative Masonry, whose ancestors built the Temple. In the ruins of these edifices there is a kind of gracefulness and dignity, which neither the Romanesque, nor Saracen, nor Gothic, nor Norman style in after ages could ever reach. When I reflect on such exquisite forms of marble beauty, struck down by time and lying prostrate in their loveliness, I can only think of the mighty Cæsar at the foot of Pompey's statue, pierced with wounds and folding his robe around him as he fell. Tourists inform us that one of the most striking and yet mournful sights during their travels in the classic world was the view of fallen columns and entablatures of Grecian temples, on which the sun rose gladly, and where the moon delighted to linger, in the days of their glory.

THE AGE OF GEOMETRY. The world's progress sometimes comes to a standpoint, and then after a great length of time takes a sudden start, and when history follows it, it seems to leap over a desert of ages. Such had been the long dark waste, when PYTHAGORAS appeared, nearly five centuries after Solomon. The life of this philosopher was an era in the Arts and Sciences, and, in Masonic history, was the age of GEOMETRY.

You are too familiar, my Brethren, with the life of Pythagoras for me to dwell on this alluring theme in our history. Numerous authors confirm our own tradition, that the Pythagorean Brotherhood was a Fraternity of Masons; even Dr. Smith, in his late work on Greece, acknowledges that "they had private signs, like Freemasons." Legislators, geometricians, astronomers and statesmen emanated from this institution, which was followed by similar schools of Euclid and Archimedes. Lysis, the Pythagorean, educated Epaminondas. Plutarch describes Phocion as one of the followers of Pythagoras. Plato and Demosthenes were claimed as such; and Numa Pompilius, the loveliest of all the Roman worthies, was thought to have retired often to the grove and fount of Egeria, there to worship the Deity and imitate the Samian sage.

When through a vista of more than twentythree centuries I look back on the age in which this great man lived—consider the bloodshed, barbarity and ignorance which then prevailed on earth—fix my eye on one little spot in that wide world of suffering, the city of Crotona, then flourishing on the bay on Tarentum, in Italy, now a ruin and a desolation—and there on that spot, in imagination, behold that happy Brotherhood in a climate so congenial, pursuing GEOMETRY, or soothing their souls with Music, or studying Astronomy, as in groups or pairs they wandered along the sea shore in a starry night, the vision seems like an Oasis in the illimitable desert; and many a time on a winter's eve, when I have looked up to the heavens, and gazed at the brilliant constellations Orion and Cassiopea, and the Pleiades shining over my head, I have thought of Crotona, and our ancient Brethren, who gathered round their Master and listened to his discourse on the music of the spheres, while, perhaps, he pointed out to them those luminaries at which I was gazing, and which have never changed their form nor beauty since creation.

The Essenes. But after an absence of a thousand years from Palestine, let us return to the Temple, and there contemplate another era in Freemasonry. We now see it the Defender of Christianity and nurse of the infant Church, when surrounded by enemies. I allude to the Essenes. In the writings of Josephus, Philo Judæus, and Pliny, we read of these Brethren, who flourished in Judea

> "Over whose acres walked those blessed feet
> Which eighteen hundred years ago were nailed
> For our advantage to the bitter Cross."

By some writers the Essenes were supposed to have been a company of Assideans, mighty men of Israel, who voluntarily devoted themselves to the law, and care of the Temple, as mentioned in Maccabees. Pliny gives a picturesque description of their city of "Engadda" in the midst of Palm-trees, and also of their lofty castle at Masada near the Dead Sea. But De Quincey in an elaborate essay, claims the Essenes as a more recent organization—an original society of Freemasons; and after presenting clear and cogent points of argument, he unhesitatingly pronounces them, "A new-born Brotherhood of Christians."

Any one, who will examine the ancient volumes of Church history—notice the peculiar tenets, strict religious discipline and severity of morals, which distinguished this sect—observe the hints given by the Fathers, touching their deep obligations, not to reveal the mysteries—and then reflect on the bitter hostility of the Jews to a new doctrine, which threatend to change and annihilate the whole Levitical priesthood, with their ritual and sacrifices of blood, and which even foretold the destruction of their Temple, city and government—will see at once, how admirably well calculated this society was to protect and preserve the Church. Nearly all the Fathers belonged to it.

There is reason to believe that the great change of the Jewish Sabbath to the first day of the week, our Sunday, was first made known to the Essenes and kept as a profound secret, until the ritual of the Temple was ended, and the world was prepared for an apparent deviation from the law of Sinai which had hallowed the *seventh* day for more than fifteen centuries. We do know that for three hundred years, the Eucharist was administered with closed doors as a secret rite, not to be profaned by the curiosity of spectators.

The Essenes from their abstemious diet and mental discipline lived to a great age. Beyond doubt some of them saw the Star in the East and rejoiced with exceeding joy; and there were some of them at Jerusalem, Galilee, and the sea of Tiberias, *who had looked upon the* face of our Saviour;—who heard that voice which spake as never man spake, when he went up into a mountain and uttered the Beatitudes;—who were eye-witnesses of his sufferings when he was buffeted, scourged and spit upon and led forth to the Crucifixion; and who watched and wept when they saw his blessed hands nailed to the Cross, and that Cross lifted up on Calvary, where he hung between two thieves, as the crowded population of Jerusalem gazed upon him and reviled him. It must have been a spectacle, which filled the minds of the faithful with a horror of great darkness; for if we regard the Just One only as a man, he was the most perfect, innocent, suffering being that ever was upon earth. Yes my Brethren, that day, when the Lord laid upon him the iniquities of us all, and which none but an Evangelist could describe, must have been a day of great sorrow to the Essenes, who knew the Blessed One; and we can form no idea of their feelings, when the sun was darkened and there was a great earthquake and the vail of the Temple was rent in twain!

May we not believe too that he was seen by some of our ancient Brethren of the Essenes among the "Five hundred" to whom he appeared after he had risen, but before his ascension. For Masonic tradition informs us, that St. John the Evangelist, as well as St. John the Baptist, to whom Lodges are dedicated in modern times, were patrons of the Essenes—those parallel lines in that circle so emblematical of our faith and duty.

The Crusades. Another thousand years are passing away as we look into the past, and we arrive at that portion of mediæval history, than which no one is more full of events, or fraught with deeper interest. For the sake of distinction I have called it the Military age of Freemasonry, when Knights Templars led the van and the Knights of St. John formed the rear-guard of the armies of Europe in the wars of Palestine. With them rose and fell the brightest days of Chivalry. I speak of the Crusades.

To understand the cause and origin of this wonderful agitation in the minds of men, electrifying all ranks and classes in Christendom, kings, princes, priests and people, we must go back to the primitive days of Christianity, visit Palestine in imagination and survey the spots once so dear to the believer. We must enter, as it were, the splendid churches built by the mother of Constantine—St. Helena, whose name is written as by the pen of a diamond on that rock in the midst of the sea, where Napoleon breathed his last; we must gaze on the manger in Bethlehem, and on the Holy Sepulchre near Calvary, beneath the domes which cover them; and we must call to mind the many monasteries and chapels in Syria, where devout men lived and died. To visit places so hallowed in memory and dear to the Christian's heart was deemed a meritorious pilgrimage. No idle curiosity, no romantic fancy led the pilgrim there; it was no sunny trip in a steamer to see the "World's Fair." It was a long journey of danger and suffering by land or water; yet multitudes from distant countries successively gathered round the Sepulchre where the Lord lay, and there knelt and wept and prayed, and went home renewed with more enduring resolutions of obedience. The tears they shed in their pilgrimage were like the dew of heaven upon the tendrils of the young plant; they nourished Redeeming love in the bosom of penitence.

Nor need we wonder at such feelings. We may call them visionary or superstitious in this utilitarian, dollar-hunting age ; but to the poor pilgrim they were the reality of affection ;—the fruit of a burning love, which neither the wilds of Asia Minor could wither, nor the waters of the Mediterranean quench. Such affections are loyal and honorable to human nature ; nor are they peculiar to the Christian. The devout Moslemite is anxious to make one journey to Mecca, walk seven times round the Mosque of the Kaaba, kiss the "Black Stone," and drink of the fountain Zem-zem before he dies. Is the Hadjis less respected for such feelings? How often have we heard of the aged Jew packing the last remnants of his pilgrim fortune and seeking a passage to Jerusalem ; there to wait the hour, when he should be gathered to his fathers in the valley of Jehosaphat. The grave of a friend is a hallowed place. What man or woman among us would visit the Capital and its surroundings and not go down and look upon that consecrated shrine, where the Potomac loves to linger as her noiseless waters pass by the shores of Mount Vernon ;—the shrine, where rests all that is earthly of our illustrious Brother GEORGE WASHINGTON ! How much more then, yea, infinitely greater, must have been the influence of a supposed duty upon the minds of those pious pilgrims, who braved the perils of sea and land to offer up their adoration to our Lord and Redeemer on the spot where he was crucified, and at the sepulchre where they laid him. If that enthusiasm be culpable, give me such enthusiasm, without weight and without measure. On such a die I would-bide my time and risk the hope of hereafter !

But a change came over the prospects of the pilgrims. In the year 636, the Holy City was taken by Caliph Omar, the Saracen, and for four hundred years the difficulties of a pilgrimage to Jerusalem were almost insurmountable. When the weary sojourner arrived at the end of his rugged path, he saw a gorgeous mosque over-shadowing the ground where once stood the temple of King Solomon; and sick and weary, distressed and heavily laden with taxes, he reached the sepulchre. Reports of his sufferings flew on the wings of the wind to Christendom, and the Churches of Christ were alarmed. It is but justice to remark, that the Caliphate of Haroun, Al Raschid, the hero of the "Arabian Nights," was mild and merciful; but that was only an exception. The vengeance of Europe was roused; every heart was kindled by the trumpet-toned eloquence of Peter the Hermit, and a Crusade was undertaken ; when an immense, undisciplined army perished at Nice, in Asia; yet the fire was burning: other armies followed, and Godfrey, Duke of Bouillon, with Tancred and a cluster of heroes, at the head of 40,000 troops, conquered Jerusalem. This was in July, 1099.

Dangers and distress however still beset the pilgrims on their journey from the sea coast to the city. Bands of Saracen troops lurked in the fastnesses, and brigands came down from the mountains. If they escaped the scimetar, they were sure to be plundered by the robber. Many of them on their arrival at the Holy city were taken down by disease. To nurse the sick—to guard the traveller from the sea-coast—and to "protect saintly virgins and matrons," was the germ of the Order of Knights Templars which was instituted about A. D. 1119, in the reign of Baldwin, the second king of Jerusalem. They wore the Red Cross on their left shoulder ; and dressed in plain, white cloaks ; but in battle they put on an armor of mail, a sword with a broad belt, and carried a black banner with white stripes. The Order of St. John of Jerusalem and the Teutonic Knights originated about the same period.

It is neither the time nor the place to portray the achievements of these extraordinary men. Their discipline was rigorous : their vows to poverty, obedience and chastity austere ; and there was something awful in their oath never to yield nor count the number of the enemy. Their fortitude never forsook them ; death could not compel them to disclose the secrets of Knighthood. They increased rapidly. The Knights Templars were the Theban band—the Macedonian phalanx—the Pretorian guard in all the great battles in Palestine for nearly *two hundred* years.

On the 11th of October, 1187, eightyeight years after the conquest by Godfrey, the Holy city was recovered by Saladin ; the golden Cross of the Temple was torn down ; and the Crescent rose in its place. The fall of Jerusalem rung like a death-knell in the ear of Christendom. Pope Urban III. wept like a child at the news, and died of grief. Another Crusade rushed to the rescue, and Richard Cœur de Lion took the field. To follow this valiant Templar, arrayed in black armor on a heavy charger, and with his terrible battle axe in the foremost rank of Knights, through sieges, battles and hair-breadth escapes ;—to mark his prowess at Acre, which he captured, or at the great battle of Arsoof, where he conquered ;—to follow his victorious army to within twelve miles of Jerusalem and then to behold him on a height, looking down on the city with the tear in his eye, because he was obliged to abandon it forever, would be a thrilling theme ; but we must hasten on ; nor even pause at the castle in the Tyrol where this heroic Crusader was confined by the instigation of his mean and pitiful Brother, king John, to whom Philip of France wrote when Richard had escaped from prison ; "Take care of yourself, the devil is broke loose." The battle field and the tournament show no equal to the Lion-hearted king. He stands alone, worthy the immortal pen of Scott in the Crusaders. When we read his life, it seems as though twentyfive centuries had gone back and Achilles was here again !

The Crusades lasted two hundred years. They were eight in number, and the two last were principally conducted by the noble St. Louis, the chivalric king of France ; but all was in vain, Acre, Tyre, Sidon, Tortosa, and the famous Pilgrim castle of the Templars, were successively taken ; and in 1291 the glory of the Templars went down in blood, after shedding an eternal splendor on the mountains of Palestine for one hundred and seventy years !

IN the construction of King Solomon's Temple every piece of it, whether timber, stone, or metal, was brought ready cut, framed, and polished, to Jerusalem ; so that no other tools were wanted or heard than were necessary to join the several parts together. All the noise of axe, hammer, and saw, were confined to Lebanon, the quarries and the plains of Zeredatha, that nothing might be heard among the Masons of Sion save harmony and peace.—*Anderson.*

NOMINAL MASONS.

There is another class of applicants to be found, both here and elsewhere, of a far less exceptionable character than those to whom we have had occasion to allude, but who may possibly profit by a word of admonition. With capacities and moral qualifications, amply sufficient to render them bright and shining lights, would they but take the pains to learn, they too frequently neglect this key to their future usefulness, in their overweening desire for a hurried present advancement. To reach what they inappropriately term "the top of the ladder," and be invested with the honors of a position which they are not duly qualified to appreciate, the necessity of laying broad and deep a firm and sure foundation upon which to erect a perfect edifice is too frequently lost sight of and forgotten. Masonry is seldom or never properly understood or duly appreciated, without suitable proficiency in the degree from which the candidate advances; and this proficiency does not involve merely the ritual, and its correct recital, but involves an intimate acquaintance with the sublime truths and precepts of the Order, and a knowledge of its origin, history, and the purposes for which it was instituted, and has thus far been maintained. We do not conceive that it would be misapplied advice, to counsel such as would "walk in paths they have not known," to dwell for a time upon the rounds of an ancient ladder, discovered in bygone times by a Chaldean Shepherd whose name it bears, and which is still to be found in the Lodges, though too frequently partially hidden beneath the rubbish. They are so skilfully arranged that the ascent becomes the easier the higher we ascend, and the gaining of each successive round, instead of exhausting, recuperates the strength, and confers the ability for the more easy attainment of the next. Be not ashamed of the trial, for surely Masons should not be ashamed to walk where Angels have trodden in the fulfilment of their heavenly missions.

I would suggest as a means of improvement which has been found beneficial elsewhere, the establishment of Lodges of Instruction, devoted not merely to the ritual, but to moral and scientific attainments, and the dissemination of useful information among the Brotherhood. It is called for by the wants of the Craft, and the demands of the progress of the age. We are bound to gather the lights of Science around the pathway of our future, or we will be outstripped in the universal race for improvement, and our glory become enshrouded in the shadows of the past. Masonry cannot occupy a middle ground in useful attainments, with credit to her own high pretensions, or benefit to her votaries. Those pretensions should never be yielded for want of that light which she professes to diffuse. The time has been when she was the peculiar depository of the arts and sciences; but now, where are they to be found in her archives, beyond the slender outline (not always taught or learned) to be found in her text books? Moral and scientific lectures would add interest to her assemblages; and drawing together those who seek for improvement, unite them more firmly in the bonds of Fraternal union, and not alone spread abroad among the Craft light and instruction, but diffuse the spirit of peace and harmony. Not only might it prove useful in preserving the Ancient Landmarks of the work itself, but implant more firmly in our hearts those great moral landmarks of the Craft—"Our duty to God, our neighbor, and ourselves." Would the different Lodges constitute themselves, to a certain extent, Lodges of improvement, by devoting an occasional meeting to the accomplishment of the purpose above hinted at, we think the good results would soon become too apparent not to meet with general favor.—*M. W. Wm. H. Howard.*

DR. FRANKLIN'S LETTER TO M. W. HENRY PRICE.

[The following is a copy of the letter of Dr. Franklin to M. W. Henry Price, Esq., dated Nov. 28, 1734, which was read at the Banquet in Philadelphia, by M. W. Winslow Lewis, Grand Master of the Grand Lodge of Massachusetts. We have reason to believe, that from this source, was the origin of the first regular and duly constituted Grand Lodge in Pennsylvania. The original letter is in a frame, under glass, and carefully preserved in the Archieves of the Grand Lodge of Massachusetts.]

For Mr. Henry Price, at the Brazen Head, Boston.
Right Worshipful Grand Master and Most Worthy and Dear Brethren :—

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God bless) hath so happily recovered from his late indisposition ; and we now, glass in hand, drink to the establishment of his health and to the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's Deputation and power was extended over all America, which advice we hope is true and we heartily congratulate him thereupon. And though this has not been as yet regularly signified to us by you, yet giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodges their due weight,) to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers who may manage all affairs relating to the Brethren with full power and authority, according to the customs and usages of Masons ; the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it to your consideration, and as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens, and signed by the Secretary. For which favor, this Lodge doubt not of being able so to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Worthy Brethren,
Your affectionate Brethren and obliged humble servants,
Signed at the request of the Lodge, B. Franklin, G. M.
Philadelphia, Nov. 28, 1734.

THE MASTER OF A LODGE.

BY W. BR. H. BUISY.

MASONIC usage and law inculcate implicit obedience during the hours of labor, to him whose station is in the *East*. If the landmarks of the institution were swept away, and the potential voice of ages were silent, and appeal was made alone to the policy of the rule, reason and justice would unite in upholding it. That there should be many to whom appeal may be made, and from whom power should directly emanate in governments of all kinds, is a solecism and abstraction which only idealists can plausibly maintain.

Division of labor in the arts and sciences, and the common concerns of life, is productive of perfection: but where, as in deliberate assemblies, occasion may call forth conflicting opinions and jarring elements, and where, to accomplish their purposes, a system of regulations must be observed and rigidly enforced, to look up to one and none other, is a dictate of experienced wisdom, and can prove the only feasible plan on which to act. In possession of authority undisputed and supreme, in the body of this Lodge, I would be recreant to my trusts did I fail to exercise it. For its abuse a remedy is provided, and nothing can be so gratifying to one who unintentionally errs and transcends his limits, as to learn for future guidance, the defects of his past course, and by correcting, end them. Decision and firmness in a presiding officer, as a general rule, are essential to harmony; and he who wanders so far as to violate propriety, would do well to be instructed in its first lessons by some competent monitor.

The Master of a Masonic Lodge should render himself so proficient in the rights and mysteries of the Craft, as to be enabled, whenever desirous, to impart instruction to the initiated. To qualify oneself for the discharge of an important and responsible position, in every particular, is a duty justly devolving upon him who may be selected for the time being to occupy it; and to construe it as a privilege, is to do no more than yield to the promptings of an ingenuous and honorable mind. A superficial knowledge of the symbols of our institution, can only serve to render them *unintelligible*; and those pure lessons of morality and truth which lie at their foundation, unless unveiled and held up prominently to view will be lost, and be past unheeded.

> "A little learning is a dangerous thing,
> Drink deep or taste not the pierian spring;
> There shallow draughts intoxicate the brain,
> But drinking deeply sobers us again."

That it requires time aud patience to render oneself proficient, is self-evident; but who can store up intellectual treasures without an exercise of assiduous perseverance and untiring industry? The great intellects, who have long been laboring to develop the learning of our institution, will have done but little for their generation and those to follow them, if their works are not rewarded with, at least, a perusal, by those to whose custody are committed the insignia of office. Those who sacrificed years to solve our mysterious problems, and who in the evening of life, seemed content to know that they had not labored in our cause in vain, will be little honored, if *we* should not cherish the precious legacies they have left behind. Let it be remembered that Masonry is an organization of *principles*—of principles extracted from the purest conceptions of human reason, and closely allied in purity to the revelations of the Christian faith; of principles "in their nature profoundly philosophical." To master forms and ceremonies, and to communicate them to *others*, without, at the same time tracing them to their sources and analyzing their meaning, is calculated rather to mystify what it should be our purpose to make creative of virtuous aspirations. With the means of information everywhere so ready of access, it is inexcusable to neglect this most important requisition, and, if carelessly indifferent to results, *apathy* should obtain the *mastery*, the reason will be traced to *this* evident and controlling cause. How important is it, too, to disseminate information on subjects pertaining to the interests of Masonry, among *all the individual members of the* Fraternity. Modern innovation so prolific of evil, and so wide spread, has not spared even this institution, which would be supposed of all others, the most likely to escape its polluting touch. The consequences are apparent—visible. Errors have crept in among us, which have an existence, actual, tangible, and real. And so far from a withering denunciation following those who, knowing the truth, heed it not, but sanction changes based upon an imaginary necessity, *strange to say*, they meet kindred spirits, and are esteemed by many as benefactors; as bright and shining lights. A stream has been flowing on, which has already too extensively spread its corrupting influences, and the only method by which they can be checked, is by a strict observance of the fundamental principles and ancient practices of our fathers, which never fail to attract, enlighten, and purify.

Let him on whom it is incumbent to afford the means of enlightenment, beware lest he fall short of his requirements.

Punctuality in attendance, by the Master of a Lodge, not only at *stated* but *extra* communications, I likewise regard as eminently essential to a proper discharge of his duty. Independent of the fact that its neglect will entail confusion and irregularity, as an example, to the subordinate officers, it is productive of irreparable mischief, and often leads to a general disorganization of an unique and perfect system. Sentiments of good will, and pretensions to labor in a good cause, will by no means suffice, but *action, sincere devotion* to its welfare, is the *best*, the readiest, and only *sure* method of evincing our zeal, and convincing those around us of our desire to conform to the dictates of duty. The Fraternity at large must view with suspicion the whole body, when the front and head is seen offending, and no more judicious test can be applied in all the relations and departments of life, than the crucible of public opinion. If interruptions are to take place and mar and distract us;—if clouds are to lower around and foretell evil; let *him* who has been deemed worthy to rule, and been entrusted with a post of honor, be the last to be singled out as a contributor to consequences so *startling and dire*. He alone is entitled to praise who is instant in season as well as out of season, and the reward of a faithful servant is never earned, if in the prosecution of his labors, he violates one, be it the most trivial, of all his many duties. Last, but not least, should the Master of a Masonic Lodge so demean himself before the world, that the fair fame of this ancient and honorable Fraternity suffer no detriment. Although we charge all our novitiates, to be mindful of their outward demeanor, and to carefully shun reproach—although we inculcate on all the sublime truth, that in embracing virtue, we will select the ways of pleasantness and the paths of peace; does not an open violation of the principles of morality and honor, when it emanates from one, deemed worthy of great trust and confidence, do untold injury to the institution of which he is the exponent and representative? The Creator has gifted us with ability to turn to practical account the talents with which we are blessed, and in spurning those wholesome maxims, which teach us to restrain our passions and refrain from excesses, we do much to prevent the accomplishment of such an end. The assaults of the deluded, will ever be encountered, and so long as defections in our ranks, are discernable, they will be excusable in a continuance of their warfare. He who is clothed with authority, and to whose hands are entrusted high prerogatives, is charged with many responsibilities. If he wander from the path of rectitude, the arrows of calumny will soon be aimed at him. He will form a conspicuous mark, at which to direct the shafts of prejudice, and often the only sufferer will be the institution, in which he has been nurtured, and whose mandates he has wantonly contemned. The practice of virtue cannot but ennoble him, who is desirous of earning the good will of those around him, and we scarcely estimate the value of an irreproachable character, until it is impeached by the malice of our enemies. If a strict observance of wise maxims contributes to purity of life, and elevates man as a social being, how wofully deficient will he become who disregards it; and indirectly sanctions the opposite course in others.

> "For as the light
> Not only serves to show, but renders us
> Mutually profitable: so our lives
> In acts exemplary, not only win
> Ourselves good names, but do to others give
> Matter for virtuous deeds by which we live."

LODGES UNDER DISPENSATION.

Frequent inquiries having been made relative to the powers of Lodges under Dispensation, I think it advisable that this Grand Lodge should take some definite action relative thereto, as there is an evident want of uniformity existing, and many departures from that which I believe to be the ancient usage. In my opinion, Lodges under Dispensation possess such powers only, as are expressly conferred by the Dispensation, and are not entitled to representation in the Grand Lodge, in the full acceptation of that term, until they have been "regularly constituted and registered." Such were the regulations when Dispensations were first issued, and I cannot see the propriety of a departure from them now, or any benefit to follow an infringement of what seems to me a reasonable requisition. There are surely no accruing benefits to the Fraternity by shortening their probationary state, and increasing, in advance of the usual time, a representation, ever prone to swell beyond convenience, and sometimes increase beyond the bounds of safety. Nor can I see the propriety of conferring upon Lodges under Dispensation the powers and prerogatives generally of Chartered Lodges, in view of the fact that there can be no positive assurance that their existence will be perpetuated, a consummation certainly to be desired previous to such investment, the condition of which is the acknowledged test of the very probation which they are serving. The course of our Grand Lodge heretofore has been to admit these Lodges to a full representation as soon as their Charters were ordered to be issued by a vote of the Grand Lodge, and it has been the practice of such Lodges to affiliate members; no opinion as to the impropriety having been heretofore pronounced by this Grand Lodge. Unable to subscribe to the doctrine involved in either instance, as a matter of *right*, I am of opinion that Lodges under dispensation might with propriety be permitted to add to the number of the Original Petitioners, which would be equivalent to affiliation, with the knowledge and consent, or subject to the approval of the authority under which, for the time being, they are working; and in view of the course heretofore pursued by the Grand Lodge, a course which may have caused the Representatives of new Lodges to meet us with the expectation that they will be admitted to their seats, upon the ordering of their respective Charters, I would recommend that any rule which may be adopted by this body in consonance with the opinions above expressed, shall go into effect only after the close of the present session.—*Grand Master of California.*

THE MORAL INFLUENCE OF MASONRY.*

The excellence of the Order must appear in the scrutiny with which the entrance of members is guarded. The candidate must not be in nonage nor in dotage, nor an atheist. He must be of lawful age, free born, under the tongue of good report, and also have some reputable occupation. Even after all this scrutiny if there is one member unwilling to fraternize him, his single vote will exclude the applicant. With these precautions a bad man must reform before he can possibly gain admittance. A good man who is attendant upon Masonic teachings cannot possibly forget his obligations of high morality, and of unceasing usefulness. If a bad man does ever gain admission he must first deceive the whole community, and then evade the closest scrutiny of every individual member of the Lodge. No other association with which we are acquainted, not a Church in christendom, exercises so close a scrutiny as to its standard of worthiness and qualification, or has the facilities for so sacredly guarding its portals against the unworthy.

The constant rehearsals, in the Lodge, of lessons of pure benevolence and strictest morality must have a tendency to make men better. Integrity of heart and uprightness of life, the duty of circumscribing passion, and of keeping the flame of fervent charity forever bright, are among the instructions that are never omitted. Brotherly Love is a cardinal virtue. We have it strongly in charge—Love the Brethren. We love the lesson taught us by the distinguished Seer of Patmos, whose memory is fragrant in our Temple, who, hindered by extreme age from walking unassisted to the Church, was supported under each arm by a young man, when he would slowly move his tottering feet towards the altar, and as his long, white, reverend locks waved over his shoulders, he would lift up his hands and say, "little children love one another." But love for those within, only purifies and strengthens the tenderness of our regard for those without. "Do good unto all men," is the broad commission of Masonry. "He is a man and is in want" entitles him, of whom it is spoken, to cordial, prompt relief. The amount and value of our "material aid" is not known to the vulgar ear. When famine stalked through the land, laying low multitudes of the helpless Irish, from Lodges, even upon "India's coral strand," there came thousands and thousands of dollars, while the Brethren of the Mystic Tie, from Maine to California, and from Europe, Asia and Africa, under Masonic sign and seal, sent their unasked relief to the starving stranger.

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*From Rev. Br. Goodfellow's Address.

In this Order we are taught to circumscribe our passions. By symbol and by sign, by word and by action, by precept and by illustrious example, we are taught to circumscribe our passions. Early in the history of the race, associations were formed for mutual defence against a common foe, for mutual aid in relieving common wants, and for aggression upon some defenceless or envied neighbors, and these associations are such as are most common among men. Experience early taught our race that there are foes within—the heart itself is treacherous; passion is an enemy professing friendship but covert and cruel—malignant in its witchery; as fearful in its open attacks, as fatal in its ambushed advances—"leading to bewilder, and dazzling to blind." Which of all human orgnization is the noblest in its purposes? The company organized for amassing millions, the army that kindles the lurid flame of war on a thousand fields, to light a single chieftain to fame, or the body of men who wage a conquest within, and grow strong in the struggle with self and temptation? Verily, "he that ruleth his own spirit is greater than he that taketh a city."

Young man, there is a time of trial in the future when passion will come in like a flood of fire, when the foes within will open and surrender to the foes without. Learn to subdue your passions. A missionary with his family was crossing an immense prairie, and suddenly there appeared a wave of fire, sweeping the lofty grass and weeds with a brush of dancing flame, leaving behind it only darkness and death. There was but one hope—it was to burn out a circle from his own place as a centre and letting the flame go out and meet the flame. He found a match, and only one, and on it hung the ouly hope of life. The match flashed in his trembling hand—it blazed—the circle was safely burned and the curling flame danced around him in harmless rage, and expired. Along the plain of thy life, thou traveller of time, there is careering a flame-tide of passion—burn quickly a place of safety—let fire meet fire—send the flame of inflexible purpose to meet the flame of encroaching passion, and instead of being desolated by it you will be protected from harm by a wall of fire.

It may be objected here that we have members, and many of them, who do not love the Brethren, who are not benevolent, who do not subdue their passions, and who rebel against the common laws of morality. We answer that these are not made so by the Order, but are such in spite of its restraints—what then would they be without them? But I have yet to know of a man who regularly attends our solemn assemblies who is defective in any of these respects. Show me a member bright in the work, regular in his seat, and I will show you one of the most valuable men in community. An immoral man, or profane or intemperate, is recreant to Masonic obligation; for the morality of the bible is the morality of Masonry. That men ought to worship God, circumscribe their passions and appetites, and have a ready hand for every moral enterprise, are among our plainest obligations. When, therefore, an exception occurs, consider that if we do not always succeed in perfectly reforming the man, it is an argument that mankind very much need our restraints. No one counts Benedict Arnold among American Generals, nor Judas among the Apostles, nor Demas, of whom Paul writes, "he hath forsaken us," among the early and devoted ministers, nor Ananias and Sapphira among the early christians. In spite of all these defections, christianity has a purity as stainless as the throne of her Author. And in spite of occasional delinquencies, that are truly afflictive to every true Mason, the Order lives. No delinquent can steal away the anchor of Hope, the ladder of Faith, or the teachings of Charity, which is the greatest of these, nor dim the brightness of our star-lit sky.

INITIATION OF SOJOURNERS.

Intimately connected with the foregoing in its infelicitous results, is the making of Masons in one jurisdiction of material belonging to another. Independent of the injustice of the act under our present organization, there are occasionally resulting evils of too serious a nature to pass them by unnoticed. It is thus that men are sometimes foisted upon the Fraternity, who never could have gained admission into a Lodge at home, and who, after having left one jurisdiction with a doubtful reputation, or it may be with even a foul stain upon their character, to sojourn for a time in another, in a few short months return with the robes of Masonry hanging loosely about them, to be pointed at by the world as samples from a tree that should be known by its fruits. And thus the whole Fraternity is caused to suffer reproach from the indiscretion, or more inexcusable still, the cupidity of those bearing the honored name of Free and Accepted Masons. For where these unsightly evidences of their misapplied skill are once known and recognized as Masons, they are far more visible to the world outside the Order, than are better men. They are like stains on a white garment, or spots on the disc of the sun, rendered all the more visible by contrast with the surrounding purity and brilliancy. I am happy to be able to say that I have yet to learn of an instance where this reprehensible practice has been indulged in, in one of our own Lodges, and I feel no hesitation in declaring that should it ever be attempted, without the previous knowledge and consent of the proper jurisdiction of the applicant, it would meet with the most unqualified condemnation of this Grand Lodge. It is with sorrow and regret, however, that we have to record the fact, that whilst respecting the rights of others, our own have been invaded, and we have not wholly escaped the evil consequences resulting from the perpetration of the wrong elsewhere. Lest we might render ourselves amenable to the charge of indulging in unjustifiable complaint, we will mention an instance where we conceive our rights to have been invaded, though we are gratified to be able to record the fact, that the applicant was a worthy man. This did not, however, in our opinion, justify the act on the part of those who made him a Mason without our knowledge and consent. The instance is that of Mr. John Levy, of this city, who has been a resident of Calfornia since 1850, and while on a visit to Philadelphia, Pennsylvania, was on the 6th of December, admitted and made a Freemason under special Dispensation in Key Stone Lodge, No. 271. The Brother thus improperly introduced has since been received into membership by one of the Lodges under this jurisdiction, he himself bearing an irreproachable character, and we not being disposed to visit our displeasure at the act upon the innocent subject of the unlawful proceedings of others.

Since writing the foregoing, other cases of a similar character, though not in the same jurisdiction, have been brought to our notice, but not having succeeded as yet in obtaining all the particulars relative to them, we forbear further allusion to them for the present.

Our remonstrances heretofore having failed to cause our rights to be respected in some jurisdictions, and thereby given rise to a just suspicion that similar inflictions of wrong may await us for the future, if not suitably provided against, I would respectfully suggest to the Grand Lodge the propriety of passing a resolution forbiding Masons of this jurisdiction recognizing or otherwise holding communication with any person residing within this jurisdiction, who shall, during such residence, apply for and receive the degrees of Masonry elsewhere without the consent of the proper Masonic authority here. I would suggest, however, that due provisions be made for those persons residing near the confines of the State, and who would find it more convenient to attend a Lodge in an adjacent State or Territory than in this. I would also suggest the propriety of interdicting all Masonic intercourse between Lodges and Masons of this jurisdiction, and those of the Grand Lodge of Hamburg, until full reparation is made by the latter for her interference with the jurisdiction of the Grand Lodge of New York.—*Address of Grand Master of California.*

ADMISSION AND ADVANCEMENT OF CANDIDATES.

BY BR. H. BUIST.

As the engine which propels the ship, when it becomes too complex from an endless multiplicity of disjointed parts and unnecessary appliances, is practically valueless, and fails to serve the end for which it was constructed, so to build up a Masonic Lodge, by indiscriminate admissions to membership, of men often actuated by mere idle curiosity, and little desirous of becoming votaries or proficient in the mysteries of the Craft, is the surest method to sow the seeds which will ultimately accomplish its ruin and dismemberment. Bear in mind that philosophy teaches that all *movement* is not *progress*. If sentiments of regret be ever ill-timed, it is when we are favored with a sufficiency, and seek to obtain

still larger share. Let me not be misunderstood. I by no means maintain that we are to avoid an accession to our ranks, for the same light shed on us, we will be happy to bestow on others, but to make it the great end and aim, the *ultima thule* is a mistake too frequently made, and than which none is more flagrant and suicidal to our interests. To effect an entrance into our Order, the candidate needs to be endowed with certain essential prerequisites, and to regard any of them as of little moment, is to deviate from our first and eminently great safeguard. It is when we are most favored and prosperous that we are to guard well the *outer door.* If we are careless as to who are admitted *there*—if we welcome *all*, we will soon find in our midst, as often we have found before, traitors base and unprincipled, who, for a time, will invest themselves with our badges, ancient and honorable, but when the *combatants* approach and the contest waxes fiercest, will be the first to retreat and desert us. None within the sound of my voice but are anxious to do all they can to preserve unimpaired and immaculate the purity of this long recognized institution. And how is the end to be reached? Not by the rapid spread of the Order—not by boasting of its universality—not by triumphing over the downfal of its opponents—not by stifiing discussion in regard to its ends and aims—not by a comparison with the political and religious tenets of the day—but by subjecting yourselves in heart and life fully to the dominions of its axioms, by a conformity in conduct to the pure maxims it inculcates, by an exemplary devotion to its principles. Act thus, and you will merit the title of good and faithful servants, and all the good that you can desire, will be added unto you. You are in most cases mere attendants at communications and no more, and it will best devolve on you to judge how far you will be active and diligent in treasuring up the store of learning locked up in the recesses of the past, but to you made accessible if *you will.* It will be for you to say whether or not you will continue to advance or *stop*, and *rest content.* Whether a superficial glance at the external proportions of the temple is sufficient, or whether you will enter into its holy courts, its *sanctum sanctorum*, and there learn the *spirit of its founder, and the objects of its elevation.* Whether to bear the name of Freemasons, and to be conversant with mere forms, is the fulfilment of your desires; whether you will neglect the weightier matters it behooves you not to omit. It is for you to make the choice and to abide by it. Directly it will be of utility alone to yourselves; but indirectly, it will tend to the good of the Order everywhere. To guard against any act, however much it may be sanctioned, that may tend to form a disinclination against a better acquaintance with the science of Masonry, in all its ramifications, is the suggestion of prudence. I have ever regarded the practice of imparting more than one degree at the same time, as detrimental and pernicious in its effects. All are not gifted with ready understandings or acute intellects, and there is a limit beyond which it is illegitimate to proceed: *finis ultra quem nemo procedit.* To present at length, the reasons why I have formed this opinion, and to justify the motives which will induce me to act in accordance with it, will cause me to reiterate what has often been so ably discussed by the first minds of the country. Our aim should be to make every one, to whom we have seen fit to unlock our ancient doors, enlightened and intelligent. Can it be done by a labor saving process? Is it to be accomplished in a few *hours;* and are *they* to be considered as more judiciously applied, the larger the number of Craftsmen we manufacture? To crowd innumerable thoughts upon one mind, however retentive, effects *no good,* but results in extinguishing the smallest sparks from which a desire to be proficient may be enkindled. Cases seldom arise, of such emergency, as will justify a departure from a wholesome usage. The impolicy of permitting a privilege to be taken advantage of on too many occasions, results from a misconstruction of *exceptions,* which are recognized as *alone* sufficient to justify it. We are not to consult convenience, or give way to demands apparently urgent. Time is required to digest what has been brought to light for the first time, and, unless a mature consideration is bestowed upon it, and it has been repeatedly reflected upon, subsequent developments will only banish it from the memory.

ADMISSION OF UNWORTHY CANDIDATES.

Another evil highly censurable, and of which our Grand Lodge has already had to complain from time to time, is the making of Masons in other jurisdictions *for the California market,* as it has appropriately been termed. These are usually made of material, either not marketable at home, if I may be permitted to continue the phraseology, or if so, so poorly made in the hot haste of the emergency of their introduction, as scarcely to be recognized in the jurisdiction to which they have been shipped. We have often complained of the wrong, but fear that as yet it has been but partially remedied, as we still meet with those among the new arrived, so little conversant with the means of passing themselves, as plainly to exhibit the fact, without the necessity of inquiry, that they have but recently been made.

We could never yet conceive how it is, that the members of a Masonic Lodge can reconcile it to their sense of justice and propriety to confer the degrees of Masonry upon an applicant whom they would be unwilling to admit to membership in their Lodge; and yet it has been done, and the newly made Brother set adrift upon the Fraternity to seek a home, which would have been denied him where he was brought to light. Would it not be well for the Grand Lodge, as a means of guarding against the evil consequences of this injudicious, and I must say, unmasonic practice, among ourselves, to provide by resolution that the act of conferring degrees upon an applicant, unless done for and at the request of some other Lodge, should constitute him *ipso facto* a member of the Lodge conferring them? If such Lodge should be unwilling to have him as a member, it surely should not be permitted to make him a Mason.

The requirements of that stern morality of the Order which inculcates the practice of every commendable virtue, makes it necessary for me to call attention to certain habits and practices which affect, not only those by whom they are exemplified, but which are calculated to bring reproach upon the Fraternity, and lessen its influence for the accomplishment of good. One of too common occurrence, is that of profane swearing,—the taking of the holy name of God in

vain. How frequently do we hear Brethren who are characterized for their nobleness and generosity of disposition, and distinguished for their talents and attainments, use the holy name of that august Being, who gave them existence, and the means of its most exalted enjoyment, as though it were a light and trivial word; and from force of habit, probably acquired in early years, by following the example they are now setting, are hourly setting at naught one of the first lessons, and violating one of the most sacred precepts of Masonry.

Drunkenness and its debaucheries fall no less under the ban of her teachings than profanity. Temperance is the first enumerated of the cardinal virtues. "Be temperate, be prudent, be discreet," is one of her ancient and cherished charges. She sanctions no departure from this cherished precept, nor brooks intemperance in any form.—*Address of Grand Master of California.*

A BRIEF CHARGE.

My Brethren:—To your care is committed the reputation of our beloved Order. In your actions and words and principles the world sees all it can see of the Ancient Institution. You bear out into the world the purity and spotless beauties of the Order you love. Let no want of diligence, prudence, temperance, discretion—no want of Brotherly love, relief and truth, mar the harmony of the mystic temple. Let every addition to its ascending walls be well prepared, the nearest perfect when the most resembling the corner-stone laid in Zion, elect and precious. Your work is not only to lengthen the cords and strengthen the stakes, but while there is ignorance to instruct, or orphanage to guard, the widow to comfort, or an erring Brother to reclaim—while the blessings of the Order are less than universal, there is unceasing labor for you to perform. Go out then to your labor of impartial love. And when your work is accomplished your snowy banner will be planted on the highest hills and in the deepest valleys, the top-stone of the great spiritual temple will be brought with cries of grace, grace, unto it, and the universal Brotherhood of man shall be acknowledged as widely as the universal Fatherhood of God.

"Earth, long defil'd and marr'd by sin,
Would glow with primal beauty then;
While Heaven, in rapture, would behold
A Kindly Brotherhood of Men.

"Then, speed thy mission, Masonry!—
O'er earth diffuse thy mystic Light,
Till universal man shall own
The Law of Love, the Law of Right.

"Then hush'd would be foul slander's tongue,—
Revenge—reviling—discord—cease:
And link'd by firm, fraternal ties,
Earth's children hail the reign of Peace."

MASONIC CHIT CHAT.

☞The Editor of this Magazine has been on a tour in Europe for a number of months, and our readers will be pleased to learn that he is expected to arrive in the steamer Africa, which was to leave Liverpool, on the 13th ult. A recent letter from him dated at Paris, gave us to understand that he was about to leave that city for Rouen, London and Southampton, from whence he would proceed to Liverpool on his way home. Brs. Moore and Raymond have been received with the highest honors, and enjoyed the most courteous attentions of the different Masonic Orders in Europe, and their visit cannot fail to have a good influence in favor of our Institution in both hemispheres. The editor will probably arrive after this number of the Magazine goes to press, but before it is issued, and will be ready to attend to the correspondence that has accumulated during his absence. He has drawn liberally upon the vast sources of Masonic light, readily opened to him wherever he has travelled in Europe, and will be prepared to add to the interest of the Magazine by the insertion of a fund of information gleaned there, relative to things old and new.

☞Those Lodges that were closed during the summer season have now resumed their labors and all are actively at work. It is the time for the District Deputy Grand Masters to make their annual visitations. These officers represent the M. W. Grand Master on such occasions, and it is *desirable* that their duties should be duly and faithfully performed—that every Lodge should be inspected by the officer to whom it was intrusted, and that a report of his doings and their condition and prospects be punctually made to the M. W Grand Master, that he can arrange his annual report to the Grand Lodge.

Demit. A Mason is said to demit from the Order when he withdraws from all connexion with it. In the regulations of the Grand Lodge, dated 26th November, 1723, it was provided, that if a Master of a Lodge is deposed, or demits, the Senior Warden shall fill the chair until the next appointment of officers.—*Dr. Oliver.*

☞We understand that our Brethren of Fraternal Lodge, at Hyannis, in this State, have erected a neat Masonic Hall, which will be dedicated about the middle of this month.

Eavesdropper. In the lectures used at the revival of Masonry in 1717, the following punishment was inflicted on a cowan. "To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his shoes.' The French rather extend this punishment.—" Let him be put under a gutter, pump, or fountain, until he is wet from head to foot." Hence a listener is called an eavesdropper.—*Dr. Oliver.*

☞In Essex county, England, a clergyman, named Hewlett, died of malaria. His wife had died of consumption, about three months previously, and nine orphan children were left without a shilling in the world to provide for them. There was a Lodge in Rochfort, Essex; they met, took the case into consideration, and before they separated, nine Brethren each took a child to his own home.—*Bushell.*

☞Nothing is more common than for giddy young men, just entering into life, to join the society with the mere sinister view of extending their connexions. Such men dissipate their time, money, and attention, in running about from one Lodge to another, where they rather aim to distinguish themselves in the licentious character of jolly companions, than in the more discreet one of steady good Masons."—*Noorthouck.*

EPIGRAM.

If at your lips you have no Tyler,
Take care—for you may burst your boiler,
Old Landmarks.

'T was in those days—to speak laconic,
Call'd, from the plague, Antimasonic,
A certain Squire—I name no name,
Great—among little men—in fame,
A kind of petty politician,
Sent to make converts on a mission,
Was boasting to a gaping crowd,
Of *secrets* he could tell aloud,
Of Lodges where he oft had been,
And sights of horror he had seen;
When one, who knew the Impostor well
Just spoke, and dumb the fellow fell,
"Tell me, for sure you must know that,
Where does the Master hang his hat?"

THE

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OUR VISIT TO EUROPE.

Our readers are aware that we have recently been on a rapid excursion through central Europe; and now that, through the favor of a kind Providence, we are again at our post, it is not unreasonable to presume, that they will expect to hear something from us, regarding our Institution, its present condition and prospects, on the other side of the Atlantic ocean. In this expectation we trust they will not be wholly disappointed. We hope to be able to communicate to them, as occasion may offer, such impressions as we received in our intercourse with Brethren in the different countries we have visited, and to lay before them whatever of interest we may have been able to pick up by the way-side. But much that we have seen and learned abroad, of a Masonic character, to which we attach any considerable importance, is of a nature that it would not be entirely proper to discuss in the pages of a public journal. We shall, however, doubtless find frequent opportunities to make use of it, incidentally, in considering questions involving the practices and usages of the Fraternity in other and older countries. We look to Europe, and to England especially, as the fatherland, the home of Freemasonry, as it now exists over the whole civilized world. It was in England that it received its present organization and form of government, and to our Brethren there are we mainly indebted for what we know of its ancient ritual and laws. There, if anywhere among men, its time-honored usages and customs, its old forms and ceremonies, its purposes and requirements, its doctrines and principles, should be thoroughly understood, if not most faithfully observed and practised. All that we in this country possess, having any just claim to the name or character of ancient Freemasonry,—all that can urge any defensible pretensions to antiquity and genuineness,—all in Craft Masonry that is worth possessing, or worth preserving,—has come to us directly, or otherwise, through that common source and central-sun of Masonic light—the Grand Lodge of England. It may be, and doubtless is true, that our English Brethren have not always been faithful to themselves, or true to the ancient customs and usages of their Institution; it may be that we might be able to show, from their own record, that they have been, in some important particulars, culpably regardless of that wise, and, Masonically speaking, vital command of him whom we claim to have been our first Grand Master—"remove not the ancient land-marks which thy fathers have set:" it may be that their own venerable Grand Lodge,—everywhere respected and honored for its antiquity, its past history, its eminent social position and distinguished ability, its great moral influence and magnificent charities,—is, through the force of circumstances, occupying a false relation to those of its offspring, who have been most faithful to those great fundamental truths which, in early youth, they received from the parental hand, and without a strict observance of which the Institution is despoiled of much of its symmetry and beauty. All this may be, and not impair its authority as the original source of Masonic light and truth. We may still look to it for counsel, and continue to consult its history and records for safe precedents. The wise of to-day may err, but the recorded wisdom of the past will stand. Practices may change, but principles are eternal. We may know and be able to teach the right, and yet pursue the wrong, as a matter of policy, necessity, or caprice. But we are wandering from our purpose.

We had long desired an opportunity to test the accuracy of our knowledge of certain ritual ceremonies, and local usages and practices, of our Brethren in the "old world," by personally observing their esoteric workings. Not that we doubted the correctness of the sources whence our knowledge had been derived; but to the studious inquirer it is a great satisfaction, and he feels stronger in his convictions and purposes, when the results of his closet researches and acquirements are confirmed by the testimony of his own observations. When abroad one realizes the value of his books; but he also realizes from his personal inspection, that many things he has learned from them, are presented to his mind in a clearer, and frequently in a different or modified light, when seen through the medium of the eye, and subjected to a personal examination. It was to this test that we had long desired an opportunity to bring our own views of the Masonic Fraternity in Europe. This opportunity we have enjoyed to as great an extent as our limited time would allow. We were unfortunate in not being able to remain abroad until after the Masonic season had fairly opened. This would have afforded us many advantages that we were compelled to forego. We had however the pleasure of meeting the Brethren, and of witnessing the work of their Lodges, in England, Ireland and Scotland, and of making ourselves somewhat better acquainted with the condition and peculiarities of the Order in Paris, and other parts of the Continent. We had also the good fortune to be present at the meeting of the Grand Lodge of England in September, and of witnessing its manner of doing business. This was a source of gratification to us, though there was nothing of special interest before the body. Still we felt that it was something to have the privilege of taking a seat on the dais of the most powerful and influential Grand Lodge in the world; and we felt this the stronger that it was the immediate parent of our own Grand Lodge; and, remotely, or otherwise, the original source of every other Grand Lodge, save one, in the world. We felt that this was some compensation for the dangers of crossing three thousand miles of sea.

Many distinguished Brethren, whose personal acquaintance we had hoped to make, were unfortunately absent, rusticating in the country, shooting in the moors of Scotland, or on pleasure excursions to the Continent. This was a great disappointment to us, but it was one for which there was no remedy. It was a great drawback on our anticipated pleasure, and doubtless subtracted largely from the sum of that particular kind of information we were especially desirous of acquiring, and which they were so abundantly able, as they would have been happy, to furnish. But whoever goes abroad, expecting to realize all his wishes, or escape vexatious annoyances in a thousand different forms, will be very likely to return home a disappointed man. We crossed the Atlantic with no such expectations; and though we met with some disappointments, and many annoyances, we have abundant cause to congratulate ourselves that we met with so few, and none of a serious nature. We were blessed with health, preserved from accident, and kindly received by our Brethren, wherever we could command the time necessary to meet them, whether in their Lodges, or as individuals. We united with them in their Masonic labors, and we met them at the social board. We met them on the level, and they received us on the square. They made us feel that though in a distant land, far from home and kindred, we were among friends and Brethren. Never was the beauty of the universality and oneness of our Institution so vividly presented to our mind, as when in the city of Dublin we stood in the midst of a party of Brethren,—not one of whom we had ever previously met,—and there received the fraternal welcome which well educated Irish gentlemen so well know how to extend to strangers,—nay, not to strangers in this instance, for such they would not allow us to be. We were Brethren,—members of their own household,—come to visit Brethren in a distant country. It was a Masonic welcome,—such as no other association on the face of this wide earth can command for its members,—strangers in a foreign land, and without the credentials of a formal introduction. But it is not our purpose here to specify instances of personal kindness, and we have referred to this, as we might do to others, only as furnishing a striking, though not an uncommon, illustration of the universality of our Institution, and the great pre-eminence this distinguishing feature in its organization gives to it, over all other social or benevolent societies. And in view of such facts, who shall say it is not worth preserving and transmitting to future time,—that it is not an object worthy of the countenance and encouragement of the philanthropist and the Christian!

In our absence, we have had an opportunity to see much of the *past*,—much of the mouldering remains of other and distant times,—much of old castle-ruins, of walled cities, of fortified towns,—much bearing the footprints of the ancient Romans, of the earlier Britons, and later Saxons,—much of ancient excellence in the fine and ornamental arts, in painting, in sculpture, in architecture,—old cathedrals, and castles, and towers,—much of the matchless skill and genius of the Masonic Craft in ages living only in the record of history or the mists of tradition. And we have seen much of the *present*,—much to excite our wonder, to gratify our taste, to enlist our sympathies,—much to admire, much to deplore,—much to mark the progress of civilization, of Christianity, of refinement,—and, alas, much, also, to mar the beauty of the whole. We have seen the massive strength of England,—wandered through her over-grown cities, her green fields and fairy parks, her palaces, her halls of science, of art, of learning,—have seen her nobility and her beggars,—her wealth and her poverty,—her elements of strength and her evidences of decay. We have seen Ireland in her native richness and her social misery; Wales in her tidy industry and picturesque scenery,—Scotland in her morality and thrift; France in all her beauty, and luxury, and gilded licentiousness. We have seen much of the organization and social condition of European society,—of different nations under different forms of government,—of the achievements of modern art and science, and learning and skill;—much of the beauty and grandeur of nature,—of rivers and lakes, and hills and valleys, made classical by historical association, or the magic charms of poetry and romance,—much of Alpine scenery, of lofty mountains, with their crests covered with eternal snows, and buried among the floating clouds of heaven. We have seen all this, and more,—more than at a single sitting we can call to remembrance, or have space to name,—and we have come back to our own native land, thankful that our lines were cast in no other, and in the firm conviction, that in no country under the broad canopy of heaven, have the whole people so much to thank God for as the people of these United States.

ITINERANT BEGGARS, PEDLERS, AND ADOPTIVE MASONRY.

A correspondent, under date St. Louis, Mo., Oct. 19, 1855, writes as follows:—

> "The Institution is very flourishing in this State, if numbers constitute a flourishing condition. Your leader in the last Magazine, expresses my views. Our State is besieged with itinerant beggars, professing to be Masons. Besides this evil, the East* is filling this section of the country with all sorts of *regalia*, and our Lodges, or Brethren, with what is called *Adoptive Masonry*, to the great injury of the Order here. Charters are issued by speculators in Masonry for an Order, or pretended Degree, called "Constellation," for which a fee of *ten dollars* is charged, and I know not how much for *regalia*. The officers are Luna, Sol, Minerva, Mercury, Jupiter and Juno! The idea held out is, that it will work a complete *revolution* in Masonry! Brethren in the upper part of our State, complain of this state of things existing to an alarming extent even among them.
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> "You will no doubt receive information of an impostor named Bibot, who has been successfully practising his impositions in Cincinnati and this city. He obtained fifteen dollars from one of our Lodges on the strength of letters given him by distinguished Brethren, whom his artifices and false representations had deceived. I beg you will caution Brethren against giving letters to strangers, for they are too often, as in this instance, used only to deceive the unwary. This man is a Frenchman by birth." C. L.

We have written so much and often, and have so frequently cautioned our Brethren and the Lodges, against encouraging, or being deceived by, the class of persons referred to by our correspondent—and all apparently, to so little purpose—that there is very slight encouragement to recur to the subject again. Yet, however unthankful, or however discouraging the labor may be, as public journalists we have a duty to perform—a duty to the whole Craft—and from the faithful discharge of it no personal considerations will deter us.

That crafty and designing men are availing themselves of the rapid, not to say unnatural, growth of the Institution, for pecuniary and political purposes—that they are doing all in their power, (whether knowingly or not is immaterial,) to push it forward to the brink of destruction, to degrade it in the public opinion, and render it an object of suspicion and hatred with the popular world, is a truth as manifest to the intelligent and observing Mason, as the daily rising of the sun. There is no concealing, no covering up, or blinking the fact out of sight,—the future prosperity and credit of the Institution, were never in so great danger from the malice and envy of its open enemies, as they are at the present moment, from the indiscretion of its over-zealous friends and the recklessness and mendacious cupidity of a host of itinerant beggars and pedlers, who are swarming the country, in its length and breadth,—corrupting our Lodges, swindling benevolent but unwary Brethren out of their money, and diverting the streams of charity from their legitimate and holy purposes, to the pampering of idleness and dishonesty. Everywhere—in every city, village and hamlet, where the sound of the Masonic gavel is heard, these men are to be found, loaded with their worthless articles of traffic, or their pockets filled with still more worthless, because often forged, certificates and letters, recommending them to the favor and assistance of the Lodges. They are a specious and smooth-tongued class. The tale of suffering is always plausible and pathetically told. The sympathies of the Brethren, away from the large cities especially, are interested, and the impostor is crowned with success, to the great prejudice of the truly deserving. And thus a double wrong is done. The confidence of the Lodges and Brethren is destroyed, for they know not whom or what to believe,—the benevolent fountains of the heart are dried up,—the treasuries of the Lodges are exhausted, and the innocent needy Brother is made to suffer for the dishonesty of the worthless vagrant. We speak in this matter from positive knowledge. We have known the last available dollar in the treasury of a Lodge, to be drawn out to relieve the supposed necessities of as errant an impostor as ever disgraced the inside of a Lodge room by his presence; and we have likewise known kind-hearted and benevolent Brethren to leave their business and go round among the members of their Lodges, soliciting the means of aiding on his way, one whose proper place was the workhouse or the prison. We have known, also, even in this city,—where as much caution against imposition is used as in any other city in the country, and whose charitable donations are as freely dispensed,—where the deserving indigent Brother is never turned away unrelieved,—even here, we have known the stranger recipient of Masonic charity to-day, to be taken up in the streets to-morrow, as a common drunkard! Such cases are of rare occurrence here; but they are unfortunately of too frequent occurrence in other parts of the country;—the only difference being that the impostor seldom so promptly meets with the reward due to his dishonesty. He is usually prudent enough to take himself off as soon as his purposes are answered; and when his means are exhausted by debauchery, he hastens on to the next Lodge, to repeat the same tale of woe, and rob another charity fund. Thus he travels through the country, living on the charity of the Brotherhood, and disgracing the whole Craft by the vileness of his habits and character.

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*So far as we know, the New England States may justly claim exemption from the implied censure of our correspondent.

Such a state of things is not only a discredit to our Institution, but it is fostering and nurturing a class of impostors, in their idleness and profligacy: vagrants, many of whom have, through the remissness of the Lodges, improperly gained admission into the Fraternity, and are using the privileges thus acquired, as a means of support. But where is the remedy? The question is certainly not without its difficulties. It is said that if all are denied, the deserving may suffer for the want of the relief to which they have a just claim, and which it is our duty, as it should be our pleasure, to render. And the answer is, that if to all who ask is given, the undeserving are placed on an equality with the worthy, and the imposition is encouraged and sustained. Which course shall we choose? Which will be productive of the least evil, or the greatest good? But this is reducing the matter to narrower limits than the true bearings of the subject require. While we would not withhold from all, we would not give indiscriminately. We would rigidly require all those evidences of actual indigence and true worthiness, that are demanded by other benevolent institutions, and that experience has found to be necessary for the protection of the charity funds, and as guards against imposition, as well as against contributing to the encouragement and support of idleness and vagrancy. It is of very rare occurrence, in this country at least, that a true and deserving Mason (and no others have any claim upon us) is so reduced in circumstances, and so destitute of friends, as to require that he should beg his way from Lodge to Lodge, in passing from one part of the country to another. A large experience of more than a third of a century in duration, has not furnished more than one or two instances of this kind, and they were of doubtful validity. But suppose such a case to happen, there must be a point of beginning,—there must be some particular locality where misfortune first overtook the Brother, and reduced him to extreme indigence; and that place, and the circumstances attending his misfortune, he should be able to clearly and fully establish, before any relief is granted. A really deserving Brother will rarely find any difficulty in doing this. Any Lodge in the vicinity of the place of his misfortune, will cheerfully investigate his case, and if unable to supply the small amount of means necessary for him to reach his destination, it will furnish him such testimonials, under its own *seal*, as will be ample security to any Lodge or Brother to whom he may thereafter have occasion to apply. But such cases do not often occur; nor are our Lodges so poor, nor our Brethren so wanting in sympathy or means, as to require the assistance of others in sending an unfortunate Brother forward to his friends, however distant. It is not from this source that the evil in question arises. It is from the idle and vicious, who prefer to beg than to work, who choose a life of vagrancy to the pursuit of any regular and honest calling. They constitute the entire mass of itinerant beggars, who are strolling over the country, and exhausting the charity funds of our Lodges, and destroying the confidence, and drying up the benevolent sympathies of our Brethren. And the only remedy is to withhold relief in all cases where the evidence of the truthfulness of the claim and the worthiness of the applicant, are not established by clear and unmistakeable testimony. A mere certificate of initiation should not be received as sufficient. The antecedents of the applicant should be inquired into. References should be required, in all cases of doubt. With the facilities afforded by the telegraph, the *truth* may be brought even from the extreme ends of the country, without any delay prejudicial to the interests of the applicant. But most of these vagrants are foreigners, who have no references to give, and whose antecedents they will not submit to investigation. Let our Lodges reject all such, and the evil will at once be reduced to so narrow limits as to be no longer a cause of alarm or general complaint.

There is one other point in this connection, in reference to which we feel called upon to say a few words. Our correspondent complains, and asks us to caution our Brethren, "against giving letters to strangers," recommending them as Masons. The Constitutions of the Grand Lodge of Massachusetts contain the following provision on this subject, and its general adoption by the other Grand Lodges in the country, would probably soon remove the evil in question:—

> *Sec.* 8, *p.* 54. "No Lodge, or officer or member of a Lodge, shall, *under any circumstances*, give a certificate or recommendation, to enable a Mason to proceed from Lodge to Lodge, as a pauper, or, in an itinerant manner, to apply to Lodges for relief."

This regulation was incorporated into its Constitutions by the Grand Lodge of Massachusetts many years ago, and at a time when the country, as now, was overrun with itinerant Masonic beggars. It was then a very common practice for a Lodge, whose sympathies had been wrought upon by a well garnished and cunningly told tale of distress, and which had contributed to the full extent of its means, for the relief of the applicant, to furnish him, in addition, with a vote or certificate, recommending him to the compassionate consideration of the next or any other Lodge, to which he might think proper to apply. With this certificate in his pocket, obtained in nearly every case through misrepresentation and fraud, the holder of it was enabled to live in luxury and idleness, and travel from one extreme of the country to the other, at the expense of the Lodges. The evil had grown to be a serious one. It was not only holding out inducement to the vicious and idle to lead a wandering and profligate life, but it was a wicked perversion, a sinful squandering, of those means which it is the duty of the Lodges to husband with religious care, for the relief of the worthy indigent of their own household. The time is within our personal recollection, when this practice prevailed to an extent which, if it had not been checked, would, in its natural increase, have bankrupted, in a few years more, half the Lodges in the interior towns. The example of the Grand Lodge of Massachusetts was followed in other States, if not by special enactment, by a voluntary change of practice, and the evil was abated. We heard nothing further from it until four or five years ago, when it re-appeared in the shape indicated by our correspondent. We are not aware that any Lodge in the country has granted such a certificate, or in any other way lent its influence to the encouragement of the evil, but several instances have come to our knowledge where distinguished Brethren, acting in their individual capacity, have done so, much to their own personal regret and mortification, and to the injury of the Lodges and individual Brethren, who have been thereby deceived and imposed upon, by dishonest and unworthy men. It is but about a year ago that one of the most intelligent of our Grand Masters had his own certificate or letter of recommendation, (given, if our memory serves us, two or three years before,) arrested in this city and returned to him, it being found in unworthy hands, and used for improper purposes. The result proved that the *date* had been altered—brought forward, to serve present purposes. We refer to this case to illustrate the danger of granting such letters, even to apparently respectable strangers, and on short acquaintance. The case stated by our correspondent furnishes a still stronger illustration. We have omitted the names of the Brethren from whom Bibot obtained his letters; but from their position in the Institution, their recommendation was entitled to the highest confidence; and that it did secure this confidence for him, is proved by the fact, which does not appear in the letter of our correspondent, that on the strength of it, he succeeded in swindling a Brother in one of the western cities, out of nearly four hundred dollars! The practice is a dangerous one, and should be at once discontinued, or the Brother giving such recommendations, should be, at least Masonically, held responsible for any injurious consequences that may ensue from them.

Itinerant Pedlers, is another evil justly complained of by our correspondent, and one that is not only degrading to the character of our Institution, but is spreading confusion where there should be order and uniformity. Hawking Masonic regalia about the country, like tin-ware and wooden-pails, illy comports with the dignity and genius of Freemasonry. It is *cheapening* the Institution, and fostering a class of idle speculators. All such articles can be had of reliable and respectable manufacturers, in the ordinary way of business. Such are to be found in most of the principal cities of the Union, and to them the Lodges will not only find it to their profit to send their orders, but they will be subserving the interests of the Institution, by discouraging a practice alike injurious and disreputable. Or, they may often do better than this, by employing the wife or daughters of some worthy indigent member of their own body, to make their regalia for them. Any lady of ordinary skill, can do this as well as any of the regular makers, and infinitely better than the work hawked about the country is usually done. There is no mystery in making a Masonic apron, or sash, or collar, or robe, and the material can usually be had at the place where it is wanted, or it can be procured through any of the dry goods dealers. As for *fancy* regalia, we hope the time is not very distant, when it will be entirely excluded from our Lodges and public processions, or else brought under some uniform rule. It is time that the Grand Lodges took this matter in hand, and prescribed by regulation, the precise character of the regalia which the Lodges and Brethren under their respective jurisdictions shall wear, and forbid the use of any other. The Grand Lodge of England has this regulation, and the wisdom of it is manifest in the beautiful uniformity and comeliness of the dress of the Brethren when assembled in open Lodge. Other Grand Lodges in Europe have the same rule ; and it has been urged that each Grand Body should have its own regalia maker, whom it should employ to the exclusion of all others. This might be called a monopoly, and might not work very satisfactorily in this country ; but that the Lodges would be as well or better served than they are at present, and uniformity more certainly secured, there can be little doubt. At all events, any course is preferable to employing itinerant pedlers to hawk regalia about the country.

There is still one other point referred to by our correspondent, which we do not feel at liberty to pass over in silence, namely, the attempt, which he intimates is being made in certain sections of the country, to incorporate upon the Institution, what the French call " Adoptive Masonry." This piece of folly had its origin in France about the close of the last century, and flourished for a season in certain circles. But we believe it is no longer practised even there ; at least we heard nothing of it when recently in Paris. It has nothing to do with Freemasonry, and the use of the name of Masonry in connection with it, is only calculated to mislead those who are ignorant of the character and laws of the Institution. It is furthermore an unauthorized and improper use of the Masonic name. Masonry knows nothing of such associations ; and before it can ever be made to recognize them, in any form, a " *complete revolution*" must indeed take place in its laws, its usages, and its character,—*it must cease to be Masonry.* If the parties engaged in the *speculation*, are endeavoring to bring about *such* a " revolution," it would be more manly for them to come forward with the distinct proposition, and ask the judgment of the Fraternity upon it. Let them avow their purpose openly and manfully, and we shall know how to meet it. If on the contrary, their only object is to make money out of the ladies, by deceiving them into the belief that they are doing that which will promote their personal happiness, then all we ask is that they do not use their Masonry, or the name of Masonry, for such a purpose ; but take some other name that will more truthfully indicate the true character of the *business* they have in hand,—that they call the thing by its *proper* name, and not by one calculated to compromise the character of the Institution. If the ladies are willing to be duped out of their pin-money, by itinerant speculators, we are not disposed to question their right to do so. " Ten dollars" may not be too high a charge for a lady to pay for the honor of being elevated to the dignity of *Luna*, or *Juno*, or even *Jupiter !* If however, they will take our advice, they will have nothing to do with any such mummery. And though the Grand Lodges can have no control over the matter, so far as they are interested in it, they have ample power to forbid the use of the Masonic name, by Masons, within their respective jurisdictions, for any such purpose. If they neglect to do this, they must be content to abide the result, though that be " revolution."

We do not know to what extent this evil prevails, or indeed anything more of it, or the parties engaged in it, than is stated by our correspondent, whom we have long known as a highly respectable and intelligent Brother, and in whose statements we place entire reliance.

BALLOTING.

A CORRESPONDENT writing from a distant part of the State, proposes the following inquiries :—

1. Suppose a candidate is proposed, and a majority of the Brethren are in favor of accepting him, but a respectable minority oppose by black balls, how many times can that majority order a ballot ?

2. Does it take the usual rule, that to move a reconsideration the mover must be one who voted with the majority ?

3. Can a Brother in any way be required to state his reasons for a vote ?

1. The majority cannot order a new ballot at all. If there is a " respectable minority" (by which we understand several ballots) against the candidate, the balloting is at an end, and the candidate is rejected. If there be but a single ballot against him the *Master* may order a second, with a view to ascertain that no mistake has been committed in casting the balls.

2. The reconsidering of ballots is altogether irregular. If a candidate is rejected there is the end of the matter, and a new petition must be presented before his name can again properly come before the Lodge for a ballot.

3. A Brother cannot be "required to state his reasons for a vote." This would destroy the secrecy of the ballot, or make it a mere farce. The way in which a member votes is his own secret, and he cannot be required to divulge it. The Lodge has no control over the ballot of a member, nor is it at liberty to pry into the question, for the purpose of ascertaining how any member has voted.

Our correspondent will find these questions fully discussed in previous volumes of this Magazine.

THE ORDER IN THE SANDWICH ISLANDS.

Our correspondent, (now temporarily residing in Lahaina, Maui,) under date Sept. 12th, 1855, writes us as follows :—

"I visited Hawaiian Lodge, No. 21, at Honolulu, of which I am a member, twice in my recent visit to that place ; and I am pleased to say, it is in a flourishing and prosperous condition. Many of its members, it is true, are young men, but they exhibit a strong desire for Masonic knowledge. Some have acquired it, and understand the work remarkably well. I only regret that I am deprived of the privilege of meeting with them oftener. But while we have reason to rejoice at this our prosperous condition, we have cause to regret that some of our oldest members, (and one of the number who occupied the seat in the East for some years, and I may say was the founder of our Lodge,) have demitted,—I am fearful without good cause—from some slight misunderstanding in conducting some of our Lodge business.

"There was formerly a Lodge here working under a Dispensation from France ; and I am told that it is intended to organize again, whether under a new Charter, or otherwise, I am not informed. We of course are under the jurisdiction of the Grand Lodge of California, and it appears to me that a subordinate Lodge working under foreign authority, would, to say the least, be irregular, if not improper ; I would like to have your opinion on this subject.

The Officers of our Lodge at present, are A. J. Cartwright, W. M. ; G. Williams, S. W. ; T. C. B. Rooke, J. W. ; G. Reiner, S. D. ; L. Andrews, J. D. ; G. H. Luce, Treas. ; A. Fernandez, Sec. ; G. Miller, T.

We number fortysix members.

Fraternally, C. S. B.

Remark.—Our correspondent is mistaken in the impression he entertains as to the Masonic jurisdiction of the Islands. There being no Grand Lodge there, the field is open and free to whoever may see fit to occupy it, in a regular and constitutional manner. It is at present as free to the Grand Orient of France as to the Grand Lodge of California. Neither possesses any exclusive right or jurisdiction over it. Whenever there shall be the requisite number of Lodges in the islands, and they shall form a Grand Lodge for themselves, then any interference on the part of a foreign Grand Lodge will be irregular, and may be resisted, but not until then.

SOJOURNERS.

We had hoped that the practice of initiating and advancing sojourners from foreign jurisdictions, had been discontinued ; but it would seem from the following note from California, that it still exists and is a cause of dissatisfaction and complaint in that distant State, which has suffered more probably on this account than any other in the Union :—

San Francisco, Oct. 19, 1855.

Chs. W. Moore, Esq.

Dear Sir and Comp.—I have been instructed, or rather requested, to ask of you to interfere and use your influence with the Chapters and Encampments of your State, so far as to prevail upon them not to confer the degrees of the Chapter or Encampment upon any one who hails from California. Your attention to the above request will confer a favor upon our California Chapters and Encampments.

Yours, Fraternally, R. F. Knott.

We are not aware, nor can we ascertain, that any Chapter or Encampment in Massachusetts, has rendered itself liable on account of the practice justly complained of by our correspondent, nor do we understand him as making such a complaint, though his language would seem to imply it. If however, any such case has occurred in any Encampment, here or elsewhere, we trust the proper authorities in California will strenuously insist on a strict compliance with the following provisions of the Constitution of the General Grand Encampment of the United States. The law is sufficient if the parties aggrieved will see that it is properly enforced. It is as follows :—

Art. 3, *Sec.* 5. "It shall not be deemed regular for any Encampment or Council to confer the Orders of Knighthood upon any sojourner, whose fixed place of abode is within any State in which there is an Encampment regularly established, except by the consent of the nearest Encampment in such foreign State, wherein the applicant or applicants may reside ; and in case any such Encampment shall confer the said Orders, contrary to this section, such Encampment shall, on demand, pay over to the Encampment nearest the candidate's fixed place of abode, the whole amount of fees received for his admission."

The corresponding provision in the Constitution of the General Grand Chapter is a little loose in its construction, inasmuch as it prescribes no definite penalty for its violation. The intention of it however is manifest enough, and it is to be received and respected as a prohibition of the practice in question. It is as follows :—

Art. 3, *Sec.* 7. "It shall not be deemed regular for any Chapter to confer the degrees of the Chapter upon any person whose fixed place of abode is within any other State, in which there is a Chapter regularly established, except by the consent of the Chapter nearest the place of residence of such applicant."

The questions which would naturally arise in a contested case under this regulation, are—1. How far the irregularity of such an initiation would affect the standing of the Encampment itself ; and, 2dly, how far the Masonic relations of the candidate so initiated, would be affected by the irregular proceedings of the body. The discussion of these is not at present called for; and we trust it will not hereafter be, by the improper interference of any Chapter in Massachusetts, with the jurisdictional rights of any other Chapter in the United States.

DE MOLAY ENCAMPMENT.

The officers of the *De Molay Encampment of Knights Templars*, for the current year, were installed at the Masonic Temple, in this city, on Wednesday evening, the 14th ultimo. The installation was so far public as to admit of the presence of the ladies of the members. The ceremonies took place in the large hall, the ladies occupying the couches on either side of the room. The Encampment having been drawn up in line, in a separate apartment, marched in full regalia into the hall, and opening to the right and left formed the usual avenue, or "arch of steel," under which the officers were received in the customary manner. The M. E. G. Commander having taken his place, announced that the M. E. G. Master of the Grand Encampment of the State, Sir Simon W. Robinson, Esq. was present in the ante-room, and appointed a committee to introduce him into the hall. He was accordingly introduced, and received with the honors due to his official rank, and cordially welcomed by the presiding officer. The ceremonies of installation were then performed by the M. E. G. Master, in his usual happy manner. After which a brief, but admirably appropriate and interesting address was delivered by the Rev. Br. Geo. M. Randall, Prelate of the Encampment. The business of the evening having been thus fitly disposed of, a procession was formed and the ladies were conducted to the banquetting room, where an elegant entertainment had been tastefully prepared under the direction of the committee of arrangements, and where an hour was pleasantly spent in a social and convivial way.

The occasion was one of those "green spots" which are too infrequently met with in the journey of life, but which are always, when they come, pleasant to the eye and grateful to the heart. It would be better for our humanity if they occurred oftener. They soften and smooth down the rough edges of the affections, and they give an opportunity to our wives and daughters to become better acquainted with the principles and true character of the Institution, to which their husbands and fathers are devoting much of their time and energies. They have a natural right to this knowledge, and in no way can it be imparted to them so agreeably and profitably as on occasions of this kind. Our Lodges, especially in the large cities, would promote their own interests, by affording an occasion once a year, when their female friends can meet them, with propriety, within the walls of a Masonic hall.

The following are the Officers of the Encampment for the ensuing year:—

Sir Clemant A. Walker, G. Com.; Sir William Parkman, Gen.; Sir Charles A. Davis, Capt. Gen.; Rev. Sir George M. Randall, Prelate; Sir Charles Robbins, S. W.; Sir P. Adams Ames, J. W.; Sir John A. Cummings, Treasurer; Sir Edward D. Bell, Recorder; Sir Joseph J. Whiting, Standard Bearer; Sir Lyman Tucker, Sword Bearer; Sir Benjamin Dean, Warder; Sir Smith W. Nichols, 3d, Sir Charles H. Colby, 2d, and Sir Frederick J. Ainsworth, 1st Guards; Sir Henry G. Clark, Organist; Sir William C. Martin, Sentinel; Sir Eben F. Gay, Armorer; Sir Moses Kimball, Sir Peter Wainwright, Sir Cyrus T. Francis, and Sir Joseph W. Ward, Com. of Finance; Rev. Sir Thomas R. Lambert, Sir John P. Ober, Sir Isaac M. Richardson, Sir Elisha G. Tucker, and Sir Jacob L. Porter, Com. of Charity.

AN IMPORTANT MOVEMENT IN THE ORDER IN CANADA.

We acknowledge the receipt of an abstract of the proceedings of the Prov. Grand Lodge of Canada West, had at its semi-annual communications in May and October last, and also at a special communication in July. There are some matters of interest among the proceedings. At the meeting in May, a Brother gave notice that he should, at the next semi-annual communication, move that a petition be forwarded to the Grand Lodge of England, praying that body to divide Upper Canada into three Masonic Divisions, with a Grand Lodge in each. The Grand Secretary was directed to notify all the Lodges of this motion, and a Lodge of Emergency was ordered to be called in July for the purpose of considering it. The meeting in July was accordingly held, but the action on the motion is not given. A motion for a meeting of delegates from all the Lodges in the Province, "under all jurisdictions," to take the necessary steps to communicate with the Grand Lodges of England and Ireland, "for the purpose of forming an *Independent Grand Lodge*," was offered, but not sustained. As an offset, or compromise, the Grand Secretary was directed to write forthwith to the Grand Lodge of England, praying an answer to the petition forwarded to that body in 1853, "which answer, if returned *forthwith*, will attend to allay that intense excitement already too prevalent in this Provincial Grand Lodge." The nature of this petition is sufficiently indicated by the following notice of motion given by the S. W. of Norfolk Lodge, (Simcoe,) namely, "that if our *petition for a Canadian Grand Lodge*, does not meet with a favorable reception in the Grand Lodge of England, Norfolk Lodge will again bring the subject up to be disposed of in such a manner as may be deemed proper." Here the matter terminated in Grand Lodge. But not so elsewhere. It moved onward, and finally resulted in the forming of an "*Independent Grand Lodge*" for the Province; the patience of the movers in it having apparently been wholly exhausted by the dilatory movements of the parent body in England. Having gone thus far, it became necessary that the officers of the new body should be installed, and, if possible, by a Past Grand Master. For this purpose application was made to Brother Randall, of Buffalo, a P. G. M. of the Grand Lodge of New York. It was a delicate matter, on which the M. W. Brother Evans, as the head of the Order in New York, was very properly consulted. His answer we here give, with the remark, that we heartily concur in the views he has so ably expressed :—

Office of the Grand Lodge of Free and Accepted Masons of the State of New York.

New York, October 17, 1855.

Dear Brother :—Your esteemed favor of the 15th inst. is just to hand, submitting the inquiry whether it would be proper for the Most Worshipful Br. Randall to install the Grand Officers of the newly formed Grand Lodge of Canada, which has been organized without the consent of their Supreme head, the Grand Lodge of England, and submitting whether there would not be utility in promptly extending to them the hand of encouragement, and a full recognition of their Grand Lodge as a legitimate organization. This is not your language, but embraces your ideas, as I understand them.

I have telegraphed M. W. Br. Randall that it would be improper for him to do so, certainly so, if by the act our Grand Lodge will be either directly or indirectly identified as a party to this contemplated movement of our Canadian Brethren, of violently severing their connexion with the author of their Masonic existence, and that too without the express consent of their own Provincial Grand Lodge.

I have not yet seen our Official Brethren who are in the City, and may not do so in time to give you their views—with this—on the subject, but will do so the first opportunity that offers.

The subject involves too grave and important a principle for us hastily to consider and determine it, otherwise than to withhold our participation in the proposed organization. Our Grand Lodge, above all others, should not for a moment countenance rebellion—or, if you prefer a modified phrase, a severence by *violence* from a Grand Lodge to which they are bound by the most solemn obligations. We are appealing year after year to our sister Grand Lodges to assist us in putting down rebellion in our own jurisdiction. To this end we have virtually appealed to the Grand Lodge of England for its countenance and support in maintaining us in our lawful position against "heresy and schism ;" and now, under these circumstances, even if there was no vital principle involved, for us to give encouragement to rebellion in her jurisdiction, would be the very height of ingratitude, and would display a most unenviable disposition, in the total want of moral principle.

We, however, concur fully that the separation would be attended with the most favorable advantages to them in every particular, both as Lodges and as individuals, and that they should have a separate and distinct organization—a Grand Lodge of their own, independent of a Grand Lodge located in a Foreign land, which, from its inaccessibility, cannot afford readily the facilities necessary for a healthful existence in its subordinates.

Entertaining these views, we would most cheerfully—were it not too late—proffer our services as mediator, to the full power of our influence and persuasions, that the desire of our Canadian Brethren may be gratified in this particular, but beyond this intercession we cannot go.

Inasmuch as the Grand Lodges of Ireland and Scotland have given their consent to their subordinates in Canada to institute a Grand Lodge, independent of them, we will most readily render to them every assistance in our power in giving them a place among the Independent Grand Lodges of America. We can greet such with our most hearty congratulations, and receive them with open arms to our warmest sympathies and brotherly affections.

I sincerely hope our estimable and beloved Brethren of Canada, under the jurisdiction of the Grand Lodge of England, will not persist in their present course, and that they will never *tire* in their endeavors to obtain the consent of their Mother Grand Lodge to their Independence, until they have exhausted fully and completely the means they possess of accomplishing the end. The foregoing is written, predicated upon the present condition of affairs ; circumstances may assume a different phase by June next, but until they do so, it will be very impolitic for us to hazard an adventure so unpropitious and baneful in its tendencies.

Yours fraternally, and with the highest regard,

Joseph D. Evans, *Grand Master.*

Rt. W. Ellicott Evans, D. D. G. Master, *Buffalo.*

Since writing the foregoing, our Grand Secretary has been in my Office, and wishes me to say that he concurs fully and entirely with me. J. D. E.

This letter was read before the Provincial Grand Lodge in October, and for it the author received a very handsome vote of thanks, as was eminently his due, not merely for having done his duty, but for having done it manfully and firmly and properly. Norfolk Lodge having joined the new body, was of course, with all others connected with it in the movement, placed under interdiction, until instructions can be received from England. The result of the whole matter, then, is, that there are in Upper Canada, a Provincial Grand Lodge under the Grand Lodge of England, with Sir Allan Macnab at its head—an Independent Grand Lodge, organized under the authority of the Grand Lodges of Scotland and Ireland, and composed of Lodges originally chartered by those bodies—and an Independent Grand Lodge, or a body assuming that character, composed of Lodges and Brethren who have thrown off their allegiance to the Grand Lodge of England. The latter body is not in a position to be recognized by the Grand Lodges in this country.

ANNUAL MEETINGS IN OHIO.

The several Grand Bodies of Ohio respectively held their annual communications for the current year at Mansfield, in October. We are told the proceedings were conducted in harmony, and that the usual amount of business, local and otherwise, was transacted.

In the Grand Chapter, a motion prevailed, instructing the delegates to the next triennial session of the General Grand Chapter, to request that body to *omit the Past Master's*, in its list of constitutional degrees, and restore it to the exclusive control of Grand Lodges. If it have power to comply with this request, then it may divest itself of the Most Excellent and Mark degrees; and thus reduce the Chapters to a single degree, as under the English jurisdiction, and as they were originally organized. This plan has been suggested. The matter however is of importance and will doubtless be well considered before any action is had in regard to it by the General Grand Chapter.

In the Grand Lodge, twenty new Lodges were chartered, one continued under dispensation, and two others ordered. A committee reported on a plan to secure uniformity in the work of the Lodges, but the report was laid over. M. W. Wm. B. Dodds was re-elected G. Master, and R. W. John D. Caldwell, G. Secretary. Both of Cincinnati.

Three new Charters were granted by the Grand Council of R. and S. Masters, namely, one for Lebanon, Ohio, and one each for Indianapolis and Shelbyville, Indiana. And a Dispensation was authorized by the Grand Encampment, for an Encampment at Lima, Ohio.

7

MEMOIR OF THE LATE BR. N. B. HASWELL.

[The following just and comprehensive tribute to the memory of this distinguished Brother and Companion, is from the pen of his most estimable friend and Brother, Philip C. Tucker, Esq. and was read before the Grand Chapter of Vermont at its annual communication in August last.]

With emotions of deep pain—with which I doubt not, I have your sincerest sympathies—I announce to you officially, from this place, the death of our honored and beloved Past Grand High Priest, Nathan Baldwin Haswell.

At our last Annual Communication at Vergennes, I announced to you—and I did so at his own request—that ill health was the only cause of his absence from our Grand Chapter. To this, I added the hope—most deeply felt—that we might not soon be called to part with one who had been so long and so worthily our associate in promoting and carrying forward the great object of our beloved Institution. The Judge of all the earth, has, in his perfect wisdom, withheld from us the gratification of that hope, and has taken the spirit of our beloved Companion to "purer realms and brighter skies." As good and sincere Masons, we believe in the Providence of God; and while we may not and cannot withhold the tear which forces its own pathway to the response of our own nature, we bow submissively to the Divine will, suppress every murmur of our afflicted spirits, and acquiesce in the dispensation of that sublime Intelligence which cannot err.

Whenever the history of the Freemasonry of Vermont shall be written by an impartial hand, the name of our deceased Companion will stand conspicious in its pages, as among our most honored and beloved Grand Officers. It was always his pride to emulate the Masonic virtues of such predecessors in the oriental chair, as John Chipman, George Robinson and Lemuel Whitney; and to stand side by side *justly*, with those men of noble spirits and pure hearts, in the pages of Masonic history, was an ambition worth laboring for. Their glorious names will pass down to posterity together, as the guardians, protectors and preservers of the Masonry of our Green Mountains.

Nearly half a century of steady and faithful labor in and about our Masonic Temple, performed with distinguished ability and talent, with a free hand and an open heart, an untiring industry and an energy which knew no shrinking, presents a claim upon us, not to be disavowed, for the strongest tribute of Masonic gratitude.

It is not my purpose, upon the present occasion, to present you the biography of our departed Companion. That will doubtless be written in due time and placed upon pages where it will be longest preserved. I design only now briefly to speak of his Masonic history and his connection with our institution in its different branches.

Companion Haswell took his first degree in the Masonic Order in the first year of his majority, which was in 1807, and progressed thence, during the succeeding year, to the Royal Arch Degree. He took the Council degrees about the year 1819, the degrees of Knighthood conferred in the Encampment, ten or fifteen years afterward, and in the year 1851, all the degrees conferred by the Consistory, and was admitted as a member of the Supreme Council of Grand Inspectors General 33°.

After serving faithfully, in early life, in subordinate official stations in Washington Lodge, at Burlington, he was chosen its Master, and presided in that capacity for many years. Upon the establishment of a Royal Arch Chapter at Burlington, he became one of its officers; was soon promoted to its first office, and after many years of faithful service, still remained its High Priest at the time of his death.

In 1823, he was chosen one of the grand officers of the Grand Lodge of Vermont; from which time he continued to hold office in that grand body, until the 6th day of October, 1829, on which day—a most important day in the annals of Green Mountain Masonry—he was elected Grand Master and entered cheerfully and hopefully upon the duties of his station as the head of an institution then surrounded only by clouds and darkness; assailed by hosts of powerful enemies without, and more than half prostrated within, by timidity, cowardice and treason.

At that moment proud New York and energetic Pennsylvania were contending bravely with our implacable foe. In Vermont, that foe had broken ground and was advancing with the power and speed of the whirlwind, and here it was destined to its strongest triumph. Legislative, judicial, executive power, all passed into its hands, and our beloved State laid powerless at the feet of the accidental Robespierre's and Danton's of the hour. A Maryland seceding Mason received its vote for the Presidential office; its statute book showed the "gnashings of its teeth," by imposing fines for what were called "extra judicial oaths;" Masons were proscribed as to all public office; Lodge doors were closed; a quiet, like the calm of ocean, was above them, and to most human eyes, that quiet seemed a repose over the burial of the Masonic Institution in Vermont—to a sleep that would never know waking.

The first general appeal made by the Masons of Vermont to the public, to "vindicate themselves, so far as their most solemn declarations could do so, to every friend of republican liberty, but more immediately to the inhabitants of the State to which they belong," was drawn up at Montpelier, on the 6th and 7th days of October, 1829. The first signature to this appeal is that of Companion Haswell, who had been, on the 6th, first elected Grand Master. After a brief review of the cause of the excitement, it goes on to set forth the charges brought against Masons by political Anti-Masonry, and broadly and boldly denies them to be true, in the following plain and emphatic language:—

"To each and every of the above charges, as men whose characters are known in this community, and who rely upon a future accountability, we make reply. In the most solemn manner, we positively affirm that of each and all of them, we are entirely *guiltless;* and that Masonry, so far as we are acquainted with it, in no way or manner yields a sanction to the principles or practices which all, or each of them include.

"As Masons we hold ourselves *guiltless*, in any manner, of the shedding of human blood,—*guiltless*, in any manner, of conspiring against the liberties or the privileges of the people, or endeavoring to monopolize an unequal portion of these privileges to ourselves, or to abridge the rights of others,—*guiltless*, in any manner, of impeding, retarding, or diverting the course of justice; *guiltless*, in any manner, of an intrusion into the three great departments of our government,—*guiltless*, in any manner, of attempting to identify the subject with politics, or of making the latter a subject of discussion or remark,—*guiltless*, in any manner, of performing any rite, or doing any act, immoral or irreligious,—and *guiltless* in any manner, of entertaining the remotest suspicion, that the life of a fellow-being was subject to our control. For the truth of these declarations, solemnly made, we have given you the strongest pledge which honorable and virtuous men have it in their power to yield."

But neither the solemn appeals, the upright conduct, the unblemished characters, or the exemplary long lives of Masons, had any power to check the fury of the whirlwind which then raged. On the contrary, it continued to increase in intensity as it moved on, for years, and saw its victims prostrated before it under the impulse of interest, timidity, fear, or cowardice.

Nothing can more strongly illustrate this state of things than the occurrences which took place at the annual communication of the Grand Lodge at Montpelier, on the 8th and 9th days of October, 1833, when the last great effort was made by secret traitors to persuade the Grand Lodge to commit Masonic suicide; when a once leading Mason argued, that "the Lodge room would soon become as terrible as the ear of Dionysius or the subterranean vaults of the Sacred Vehme," and when even a *Past Grand Master* dared infamously to say, "The genuine spirit of Masonry is not here. It is fled and gone! Nothing but the dead body remains. Why try longer to sustain it? The body, without the spirit, is dead. Let it be buried out of our sight."

Companion Haswell presided over that Grand Lodge, and the leader of the ever-remembered fortytwo traitors there present, admits that he presided "fairly." It is known to you all, Companions, that we then declined voluntary self-butchery by a majority of thirtyseven votes.

Our deceased Companion did not think the "spirit of Masonry was dead," and he and his glorious associates felt no necessity for burying its body "out of sight." With faith in God, and a consciousness of right in their own bosoms, they defied the misfortunes of the present, and trusted to the future for that justice which was then so ruthlessly denied them.

From the 6th day of October, 1829, until the 13th day of January, 1847, our worthy Companion remained Grand Master of the Grand Lodge.

At the annual communication of October, 1834, the Grand Lodge appointed a committee on the subject of "presenting its views at the present time." Of that committee Brother Haswell was chairman, and Brother Winch a member. Perhaps no record of the day can exhibit so well "the very body of the time, its form and pressure," as the language of the two closing paragraphs of the report presented on that occasion, by Companion Haswell. In closing that report the committee say, "In presenting the foregoing resolutions, your committee will close their report in the language of one of the late officers of this Grand Lodge, whose labors on earth are finished."

It is but simple justice for me to observe here, that the "late grand officer," thus alluded to was Brother George H. Prentiss, of Montpelier, a most highly gifted and brilliant young man, whom we all sincerely loved, and whose early death we most feelingly deplored.

"We ask you to gaze with us upon this ominous gathering, which to no eye can be viewless; we ask you to contemplate its swelling aspect, its various phases and its multiform ramifications; listen to its busy notes of preparation; and anticipate its maturity of strength, and then again its consummation to have taken place; then cast your eye around and see how many have *quaked and quailed;* how many have *fled;* how many have surrendered at *discretion;* and how many have *renounced their faith,* and armed to *battle us down;* then complete the picture, and when you find the smoke and din of the conflict are past, and the light streaming in upon us once more, not a hand palsied, not a heart flinching; but each and every one still invincible in defence of the *mighty truth.*

"If Freemasonry falls, her monument will not crumble nor her epitaph fade. It is erected upon the "*everlasting hills,*" it is firmly planted in the *deepest vallies.* The *widow's prayer of joy*—the *orphan's tear of gratitude*, as they ascend, like the dew before the solar influence, bear with them its *eulogy* and its *praise.* So long as one stone of the edifices it has consecrated shall rest upon another; so long as *Brotherly love, relief and truth* obtain among men, so long will its mausoleum endure. The waves of *popular prejudice* may beat against it: the shout of popular clamor may be thrown back in echoes from its base; the winds and weathers of time may press upon it,—but still it will endure. Glory will encircle it, honor will be yielded to it, veneration will be felt for the hallowed recollections it quickens into action; and, hereafter, when he casts his eyes over the galaxy of social institutions among men, the Philanthropist will involuntary associate with his subject, that other and celestial galaxy, and realize, as now, from the fiat that has effected the one, so then from the economy that controlled the other, that he will soon have to mourn a lost Pleiad, which can never more be visible in the moral constellation."

In 1845, the storm of Antimasonry had nearly worn itself out; its clouds were gradually breaking away and we began to see tokens of a fairer sky. The voice of our ever trusty pilot was soon heard, breaking the silence of our deserted halls. That voice aroused us; its trumpet tones quickened the pulsations of every true Masonic heart; responses were soon heard from river, lake, and mountain; from the dwellings of the rich and the cottages of the poor; from the farm, the workshop, and the office. The dust disappeared from our furniture, and our working tools were made bright again; charters were taken from their cases; the Book of the Law was again upon our altars; our long extinguished lights were once more burning; and on the 14th day of January, 1846, the representatives of ten Lodges assemblel at Burlington, to strengthen the hands of their beloved Grand Master, and aid him in the restoration of our mystic temple.

That was a glorious assemblage. No one who was there can ever have it fade from his memory. Forty veteran Brothers, whose heads were silvered with the snows of many winters, stood around the Grand Master when he said: "Around our common altar let us invoke the blessing of Deity, and ask his direction, that we may discharge with fidelity the important trusts committed to our charge. Let us render to Him humble and devout acknowledgments for His merciful protection to us during our long and painful separation; let us praise

Him for his watchful care over us, as an associated Fraternity of Free and Accepted Masons, and for all the individual blessings bestowed upon us."

Our noble and lamented Winch was there, and, in response to this call from our Grand Master, burst forth, with that eloquence which belongs only to sincerity, in a prayer which, I doubt not, reached that spirit-land, to which the spirits of both himself and our Grand Master have since ascended.

On the 13th day of January, 1847, Companion Haswell resigned his office as Grand Master, and upon that occasion thus addressed his Brethren: "I could not feel it my duty to shrink from the responsible station you placed me in, when days of adversity came upon us; but *now*, as I trust, more prosperous ones are dawning, and brighter lights are in the midst and around us, I embrace this occasion to signify my wish to be no longer considered a candidate for the oriental chair. In the language of another, I can say, that 'within these sacred walls I have endeavored to unite with you in strengthening our mystic ties, and this sacred retreat of friendship has constituted many of the sunny spots of an existence which has not passed without some trials, where the *heart knoweth its own bitterness*."

"I can look back with pride and satisfaction on the past, even amid the regrets which such recollection or review presents; *satisfaction*, that *your* arm as well as *mine*, has been strengthened and nerved for the perilous contest through which we were destined to pass; *regret*, that many Brethren who once labored with us have gone to their final account, and cannot be here to participate in our joys. *Theirs*, let us trust, are of a more enduring nature, in those realms of light where the Grand Master of the Universe presides, and where the work of the *good* and *true* Mason only can pass the Grand Overseer's Square."

The Masonic labors of our worthy Companion did not however cease with the close of his Grand Mastership. He soon afterwards put forth the most energetic efforts to call together the Companions of the Arch, re-instate the former Chapters, and reorganize the Grand Chapter of Vermont. He had been Grand High Priest of that body at the discontinuance of its annual communications in 1832, and had, with painful anxiety, watched the action of the subordinate Chapters in after years, as they sank, one by one, from Masonic activity, until the last ceased to assemble. He had then done what was within his power, to see that their Charters, jewels, and furniture were preserved for use again, in that day which he doubted not was in reserve for Masonry, when those things would again be required in our halls, and when we might again cheerfully sing the songs of our own Zion in their own appropriate home.

Responsive to our Grand High Priest's request, three Chapters soon resumed their labors, and were summoned by him to assemble, by their representatives, at Burlington, on the 18th day of July, 1849. The resumption of the labors of these three Chapters had taken place under dispensations granted for that purpose, issued by the authority of the General Grand Chapter of the United States. The sanction of the authority of that General Grand body had also been asked to our convocation for forming a State Grand Chapter and had been given by E. Joseph K. Stapleton, its Dep. Gen. Grand H. Priest. Jerusalem, Burlington and La Fayette Chapters convened at Burlington on the day named, and re-organized the Grand Chapter of Vermont. Upon that occasion, Companion Haswell said to us: "In our Masonic publications we have given to the world a faithful history of the *past*; the *future* should now demand our solicitude and care;—let us then, in resuming the high duties incumbent upon us, not lose sight of that DIVINE LIGHT which shone so conspicuously and illuminated our path *when darkness surrounded and fear came upon us.*

"We have seen the *bow of promise* in the heavens, with its beauty and grandeur, spanning the Universe in a *Grand Omnific Royal Arch*, as a sign and token that the floods should no more deluge the earth. So may our *Green Mountain Masonic Arch*, resting upon the same *Eternal base*, united and connected as it is with sister arches, again rise in its pristine glory, with renewed *hope and promise* of future usefulness, giving a sign and token to our Companions abroad, that the tempest and storm which raged so bitterly in Vermont against the Masonic institution, *having spent their force, are now hushed*. If we find, on searching the ruins this storm occasioned, some of our Arches fallen, for the want of proper key-stones, be it our duty, in removing the rubbish, to preserve all that may be useful, and with better materials may we re-build the Royal Arch Chapter of Vermont."

Our former general regulations fixed the regular annual communications of the G. Chapter on the 3d Wednesday of June annually. This convocation was therefore adjourned until that day, (1850,) having first elected the grand officers and re-elected Companion Haswell to the office of G. H. P. At that adjourned Communication the general regulations were altered, so as to fix these Communications for the second Thursday in August, and Companion Haswell was again re-elected as G. H. P. He was again elected at the Annual Communication of 1851, and continued in office until the 12th day of August, 1852, at which time he declined to be longer a candidate, and retired from the chair, closing his last address to our Grand Chapter, in the following language:—

"Permit me to tender to the Masonic Fraternity at large, and to the Brethren and Companions of our Green Mountain State in particular, my best wishes for their future prosperity, pledging continual fidelity to our Institution and obedience to all the Masonic requirements enjoined upon its true and faithful followers.

"It only remains for me, in making this last official communication, to bid you an affectionate and *fraternal farewell.* And may that ALMIGHTY BEING, beneath whose arch the *cloud and pillar of fire* have shone so conspicuously, during our day and night of darkness, still continue to guide and illuminate your paths, to the latest period of time."

Responsive to this address the Grand Chapter adopted unanimously the report of its committee, which contained the following language: "Companion—you have done *all* your duty; you have fought a glorious fight; you have kept our Masonic faith pure and untarnished;—receive the warm homage of the grateful hearts of your beloved Companions—let it solace your peaceful home and spread its grateful balm around your peaceful pillow."

At this Communication the Grand Chapter appointed a committee "To procure a suitable Past High Priest's jewel, to be presented to Companion Haswell, as a memorial of the kindness with which we shall ever bear in mind the highly satisfactory manner in which all his duties have been performed during the long period of his official connection with this Grand Chapter."

Our worthy Companion was one of the active and efficient laborers in procuring the re-establishment of the Grand Encampment of Vermont, which was reorganized at Burlington on the 14th day of January, 1852. He was elected its Grand Treasurer and remained so till his death. On the 10th day of August, 1855, a State Grand Council of Royal and Select Masons was organized at Vergennes. He was elected its first Grand Master and died while holding that office.

Our worthy Companion represented this Chapter in the General Grand Chapter of the United States at its Triennial Communications, at Baltimore in 1832, at New York in 1835, at New Haven, Conn., in 1844, at Columbus, Ohio, in 1847, at Boston in 1850, and at Lexington, Kentucky, in 1853:—indeed, it is my impression, that he has attended every triennial Communication of that General Grand body since 1832, although I have not at hand, at the present moment, the documents to enable me to show it. He was Grand Marshal of that body for many years, aad held that office at the time of his decease. He also attended the General Grand Encampment of the United States at Boston, at its Communication of 1850, and represented the Grand Encampment of this State in that General Grand body at Lexington, Kentucky, at its communication of 1853.

Companion Haswell was President of the Masonic Convention which assembled at Lexington, Kentucky, in September, 1853, to take into consideration the propriety of establishing a confederation of the Grand Lodges of the United States, and was appointed by the Grand Lodge of Vermont, as one of the delegates to attend the adjourned meeting of that Convention, at the city of Washington in January last. He was prevented from attending this adjourned meeting by the declining state of his health. He was with us in the Grand Lodge at Burlington, on the 10th day of January last, for the last time. He was chairman of the Committee on Foreign Correspondence of this Grand body, and also its Grand Treasurer, having been appointed to that office by the Grand Council in January last, upon the resignation of Companion Charles P. Bradley.

For sixteen years I was associated with Companion Haswell as the second officer of the Grand Lodge, and for two years as the second officer of the Grand Chapter. From the time I succeeded him as Grand Master of the Grand Lodge, I always sought his opinion upon every important Masonic subject, and had a constant correspondence with him up to the time when he left Vermont for Illinois, on his last journey. Our correspondence was always free, candid, open, unrestrained, however we might differ in our views or opinions. He was ever ready to council or to work, as the occasion might require, and as ready to perform the humblest as the highest duty.

I have thus endeavored, Companions, to form an *outline sketch* of the Masonic position of our deceased Companion, through his long and active Masonic life. But this is far from being *all* of his Masonic history—it is simply a marking out of the track in which he moved. He knew, as well as any man, that there was a soul and spirit in Masonry beyond forms, ceremonies, or ritual; a soul which

enjoined the practice *out* of the Lodge of the virtues enjoined *within* it; and he endeavored to realize in his own actions the convictions which that understanding of the subject naturally created. He knew that "the wise head never yet was, without first the generous heart;" he well understood that the coarse clay of which mankind is formed could not be wrought up to perfection. He sought wisdom through the warm impulses which actuated his own bosom and the exercise of the virtues to which those impulses guided him—and he found it. He made charitable allowances for human weakness and was ever ready to acknowledge and redress any injury which had been caused by error, inconsideration, or excitement on his part. Some noble instances of this are hallowed in the hearts of his Companions.

Last Spring our worthy Companion thought his health had so far improved as to justify him in taking a journey to Illinois, where private business required his presence. Soon after his arrival in that State, his health gave way, and after about two weeks of severe suffering—borne submissively and patiently—on the 6th day of June, at Quincy, he yielded back his spirit to Him who gave it. He died in the integrity of a true Mason, and in the faith and hope of a sincere Christian; exhibiting throughout the spirit expressed in two poetic lines which were favorites with him:—

"Thou, of life the God and Giver,
Blessed be thy Name forever."

His remains did not reach his house at Burlington, until the 21st, and on Sunday the 24th, being Saint John the Baptist day, we followed them, with strains of solemn music, to the grave, and with appropriate prayer and the performance of our solemn ceremonies, deposited them in their last earthly resting place; the Grand Lodge of Vermont doing the honors on the occasion, and the Lodge to which our Companion belonged attending as mourners. In the performance of our last impressive ceremony, the depositing the sprig of acacia in the grave, our hearts were touched at seeing one of our Companion's daughters unite with us in this final tribute to his loved remains.

As Grand Master of the Grand Lodge, I directed the subordinate Lodges of this jurisdiction to place their jewels in mourning for six months, and that direction has been complied with. I take it for granted that this Grand Chapter will take suitable measures, at the present Communication, to evince their esteem for the memory of their worthy Past Grand High Priest.

Our elder Brethren and Companions continue to fall around us like the leave of Autumn. I have felt severely the loss of others;—that of Comp. Haswell has struck down one by whose side I have acted the longest and with whom I have been the most intimately connected in all our Masonic affairs. To me the loss is severe, and I feel it most deeply. Masonry too feels it; friendship feels it; society feels it. Surely, when a useful and good man dies, much dies with him which can never be replaced. Farewell, beloved Companion; we will not cease to nurture the hope, that when we also shall pass the veil, the signet of truth may gain us admission to join thee in the Holy Temple on high; to participate in its exalted labors, and share its elevated and sublime joys.

ADDRESS,

Delivered before the Fraternity in Portsmouth, at the Festival of St. John the Baptist,
by R. W. Br. John H. Sheppard.

[Continued from p. 19.]

Perhaps you may wish to know the fate of these renowned Knights. Their fate is a sad instance of the instability of *public opinion*—that angel or demon of political society. The Templars, who survived in Syria, retreated to Cyprus; from thence they were invited, in terms of the most friendly interest, by Philip the Fair to visit France. They went there; they saw not the snare that was laid; for this crafty monarch greedy of their wealth, and combining for their ruin with his base minion, Pope Clement V. and the imbecile Edward II. king of England, treacherously entrapped and imprisoned these unsuspecting confiding Knights on their arrival at his shores; and then by a long and cruel procedure of law—by lingering torments—and by false accusations and perjured witnesses, crushed them in his grasp. Edward II. followed his example in England; and Pope Clement V. at Rome, by an infamous Bull, confirmed their doings.

The merciless treatment, torturing and death of these brave warriors—for so many years the sole Defenders of Palestine—stand forth in black capitals on the records of time, an eternal stain on French and English history. But, our heroic Brothers, **William de la Moore**, Master of the Temple in England and the illustrious Grand Master **James de Molay**, from their lofty integrity, indomitable courage and endurance unto the end, will appear surrounded by a halo of glory and be admired in all future time; while Philip the Fair, Edward II. and Pope Clement the Vth will be abhorred by all good men in this world, and if memory live beyond the grave, treachery and meanness will be set as an eternal mark upon their ghosts in the world to come. For the last object the genius of Chivalry saw in France, when she mourned over the fall of her favorite Knights, was the commanding figure and noble features of their Grand Master **James de Molay**—with his three fellow-sufferers—on the 18th day of March, 1314—in front of the cathedral of Notre Dame—as he stood upon a lofty scaffold—bound in chains—in the midst of a cloud of countless faces—while the fire crackled and gathered round him, and his spirit, like the angel of Manoah ascended in the flame to heaven!

A short digression touching the Knights of Malta will show their more fortunate destiny. They conquered the island of Rhodes, after all was lost in Palestine, maintained their possession for two hundred years against the whole Ottoman empire, clearing the seas of corsairs and cultivating commerce and the arts. In 1522 they were besieged by the Sultan Solomon II. who came with a fleet of four hundred sail and an army of two hundred thousand troops and pioneers. The defence of these gallant Knights ranks among the most brilliant achievements in the annals of war; but, they were finally compelled to capitulate and then settled in Malta, which was granted to them by Charles V. Emperor of Germany, on condition of perpetual war with the Infidels. There they erected fortifications of colossal strength and in 1530 took the title of Knights of Malta. They were again invaded by the Turks; their capitol was besieged by thirty-five thousand veteran troops and heroically defended by the valiant John de Valette, their Grand Master, till the fortress of St. Elmo was taken after a most desperate and deadly resistance; and but for timely succor from Sicily they would have lost their island. After carrying on wars with the Ottoman empire two hundred and thirtyeight years, Malta was taken by Bonaparte in 1798, and again by the English in 1800, who now retain it. It is worthy of remark that a few years since, a Knight of Malta visited the Boston Encampment and observed that there was so great similarity in their ceremonies, that he felt at home among them.

During the Crusades operative Masonry was not idle. The sound of the hammer, axe and tool of iron was heard in many cities of Europe. But the five Orders of Architecture had been superseded. In the decline of the Roman empire, the Romanesque style, which was full of variety and fastidious ornament, had been introduced. Then came the Saracen from the spicy regions of the East;—a beautiful and embellished style with much delicacy of execution and rich tracery; and from that sprung another style, peculiar to the building of Churches and Chapels, and perhaps better suited to the solemn feelings of devotion in those dark ages, than the graceful and enchanting symmetry of the classic Architecture of Greece. I refer to the vaulted form of the Gothic. Some have attributed the origin of this style to the Hindoos; others to an imitation of the arcades of the Druids;—the columna rtrunk and bending branches of oaks interlacing each other, beneath whose shadow they held their religious meetings. And thus has conjecture accounted for the Gothic arch in the cathedrals of the Middle Ages. It was surely a bold invention and a great change, when we call to mind that the Grecian design was invariably a *horizontal architrave supported by columns.* It is a remarkable fact that immediately after the Crusades, in Denmark, Sweden, France, Spain and England, edifices similar in style, as it were simultaneously, rose up, each bearing the same *Masonic marks* of the workmen; an evidence of one vast Brotherhood in Europe.

It has been alleged by enemies, that Freemasonry is a recent Institution, deriving its origin from the meeting of four Lodges in 1717, at the Appletree-Tavern, in London. They are welcome to whatever knowledge they can get from that forbidden tree. We have taken a bird's eye view of its existence in Egypt, Greece and Palestine, under King Solomon, Pythagoras and the Essenes; we have seen its operative development in ancient and modern Europe and its armorial bearings in the wars of the Crusades; let me only add to these facts, that the "Ancient York Masons" of York, in England, can trace their genealogy nearly a *thousand years.* In their archives they have preserved a roll of Fiftynine Grand Masters from A. D. 926; sufficient, one would think to soften the prejudices which assailed us some years since, whether coming from an ex-President of Harvard University,—or from erudite Doctors of Divinity at Andover. But I will not dwell on a subject, so ably handled at a former anniversary in Portsmouth by R. W. Brother Charles W. Moore, Secretary of the Grand Lodge of Massachusetts.

There is one fact we do know, that in every stage of the progress, in all countries, and in all ages, Freemasonry has been the friend of freedom, and the maintainer of order and good government. It was so in the days of Pythagoras, when the noblest and bravest patriots emanated from his school; such as Epaminondas, Pelopidas and Phocion ; it was so when the Grand-Master and large body of Templars fought at the sea of Tiberias for the liberty of Palestine and were cut down to a man, because they would not reveal the secrets of the Fraternity ; it was so in the days of Alfred the Great, when his little band of Saxons rallied around him, as he emerged from the fens and fastnesses of Kent and redeemed England from slavery ; and it was so in our Revolutionary war, when Warren fell at Bunker hill, and when Sullivan, and Stark and Dearborn of your own State distinguished themselves in defence of their country. In the heart of a true Mason, the vestal fire of liberty burns and will burn till that heart ceases to beat. We see it exemplified in England, where the Brotherhood are ever ready to rally round the throne and support it, while it rests upon the pillars of the Magna Charta ; and we see its power in our own happy land, where the Fraternity is, has been, and ever will be, loyal to the Constitution and a friend of the Union now, henceforth and forever.

Amidst changes and revolutions of the world, it is cheering, and it is profitable, so far as we are able, to trace the finger of God. It was a want of a religious spirit in the author, which casts a mournful shade over Gibbon's finished and splendid history. For he, who watches the mysterious movements of a special Providence, may often see good coming out of evil. In reflecting, however on the Crusades, so sanguinary and destructive in their execution, a question might be asked, "What benefit did they confer on the progress of civilization ?" A few valuable results are suggested to our notice. I reply,

By impoverishing the princes and barons of Europe, the Crusades weakened the tremendous power and finally broke down the strength of the Feudal system, under which millions were suffering in the chains of servitude. They commenced in the midnight of the Dark Ages ; and in this mental darkness these Crusades—devised by man for recovering and defending the Holy Sepulchre, but directed in the councils of Heaven for opening the portals of the East and letting in the light—prepared the way for the invention of gun-powder, paper and printing ;—for the resurrection of literature ; and for the discovery of the Magnet and America.

"How do you make that out ?" cries some incredulous casuist. I reply unhesitatingly ; because they roused the mind of man to action. They woke up the nations of Europe from the slumber of ages. A dream of centuries had passed by and the working world was once more alive and in motion. The Crusades led to the diffusion of the Arts and Sciences ; they brought mathematical and medicinal knowledge from the East. To them, in some degree we owe the increase of commerce, the subsequent use of sugar, the gay silks of Asia, and that intellectual drink, in these cold water times, Mocha coffee, with many other luxuries of life now deemed necessary. They were in fact the only true foundation of chivalry ; for we greatly err, when we regard Feudal Investiture and Feudal Knighthood as the source of true chivalry, which originated in personal merit ; while the other was only horse, boot and spur annexed to the hereditary soil—the indicia of Manorial rights, and alas ! too often, the badge of the castled tyrant with his donjon and serfs.

There is one feature in the character of the Crusades, now but little thought of, but once, the theme of song in the hills and vallies of Palestine, and resounding at the courts and cottages and castles of Europe in the sweetest melody of the Troubadours ; and this ought to redeem them from obloquy. By their chivalry they raised woman to a loftier rank of life ; thy loosened the Feudal chain, which bound her ; they taught our haughty, belligerent sex to appreciate her talents and respect her virtues. They led her not to Cyprian temples, but to the altar over which the crucifix reminded her of purity and perfection. There is, my friends, a raciness in the description and a child-like simplicity in the taste of those times, when we read that it was deemed a mark of gallantry "to eat off the same plate with her ;" and we find a record of a certain spouse complaining of a jealous husband, that it had been a long time since, "she had eaten off the the same plate with a chevalier." It was the pride and the glory of a true Knight to wait upon her, to place her by his side at tournaments and festivals and "to make"—as the book says—"his single duty, the love of God and of the ladies." Thus by cultivating purer feelings and inculcating softer manners, and a more refined taste and delicacy, they learned to regard her rights as sacred as their own, and to protect them at the peril of life. By her rights, I mean not "Woman's Rights," falsely so called by mad reformers of the day ; far be from me such a degradation of female loveliness. No ! Progress like this, even in "Young America," is too masculine, too Amazonian, for any of the sex, except a Bloomer, making the last efforts of her fading charms in haranguing a mob of disunionists !

Yes, my Brethren, we need no telescope to see great good which sprang from the Crusades with all their evils. They gave freedom to the down trodden vassal, raised him from the dust, restored him to his native dignity, and made him feel that he was a man, whose Creator was God ; and they lifted up woman from humiliation and sorrow, and placed her at his side on the throne of his affections. They did more to smooth the rough edges and sharp corners of social intercourse, spread the cement of Brotherly love and sweeten the endearments of domestic life, than all that the solitary Monk ever did or could do, as he cast his shadow along the path of the Dark Ages.

COMPLIMENTARY.

[Brother Taylor will pardon the appearance of the following letter in our pages, with his name attached. The approbation of intelligent Brethren, high in position and the confidence of the Fraternity, is the highest reward we can receive for our labors.]

Crockett, Texas, Oct. 23, 1855.

Br. C. W. Moore, Esq.—

Dear Sir—By last mail I received the last No. of the 14th volume of your valuable Freemasons' Magazine, which forcibly reminds me that another remittance is necessary to preserve the friendly relation already existing between us. I accordingly herewith send you two gold dollars for the purpose of renewing my subscription. I cannot dispense with your excellent Magazine. I have taken it so long that it has become a fixture in my house, and is always looked for with much anxiety. Unlike most papers and periodicals, it improves with age, and the more I see of your work, the better I become acquainted with the true principles of Masonry and with Masonic jurisprudence.

I most sincerely hope you may be more and more patronized by the Fraternity, for a spread of your Magazine will insure a spread of the true principles of Freemasonry. Fraternally yours, Wm. M. Taylor.

The following is from the Address (to be noticed hereafter) of the M. W. Brother Timothy Chase, Esq., Grand Master of the Grand Lodge of Maine, delivered before that body at its last Annual Communication :—

"During my official labors, I have felt the great necessity of some standard work on Masonic Jurisprudence. Questions are continually arising, upon which there is no well settled standard of action. Many have been submitted to me during this time: to all I have given such answers as my experience and the best authority within my reach directed. To aid partly in supplying this want, and for the more general diffusion of Masonic knowledge, I would earnestly recommend, that every subordinate Lodge become a subscriber to the 'Freemasons' Monthly Magazine,' published by Brother Charles W. Moore, of Boston. This work, in several Lodges within my own particular acquaintance, is considered an indispensable acquisition. It forms a reliable work for reference, besides conveying intelligence of all that transpires of interest throughout the Masonic world.'

Obituary.

Brother EDWARD F. RAYMOND.

Greenfield, October 16, A. L. 5855.

At a special meeting of Republican Lodge, held this evening, the following Preamble and Resolutions were passed :—

Whereas, we the members of Republican Lodge, have heard with profound sorrow, that our Brother Edward F. Raymond is deceased,

Resolved, That to manifest our respect for the character of our departed associate, his manly virtues, his gentle and unobtrusive conduct, his intellectual refinement and early promise, this Lodge be dressed in appropriate mourning during the ramainder of the year.

Resolved, That a copy of these Resolutions, signed by our Worshipful Master, be transmitted to the afflicted parents of our deceased Brother, with the expression of our sympathy in the sudden dispensation of Providence, which has so prematurely bereaved them of a dear son, and us of a true friend, in the morning of life.

Signed, Edward P. Graves.

Brother A. S. FLOWER.

Editor of the Freemasons' Monthly Magazine, Boston, Mass.,

Dear Sir :—I am instructed, as Secretary of Desert Lodge, No. 55, to request you to publish the following preamble and resolutions, in regard to the death of our much esteemed friend and Brother, A. S. Flower.

Whereas it has seemed fit in the wisdom of Divine Providence, to remove from our midsts, our much esteemed friend and Brother, Andrew S. Flower ; therefore, as a testimonial of our high esteem and fond regard for the memory of our deceased Brother, be it unanimously

Resolved, That we deeply sympathize with the friends and relations of the deceased, and that we tend to them our heartfelt condolence in their bereavement.

Resolved, That as an evidence of profound respect for the memory of the deceased, we wear the usual badge of mourning for thirty days.

Resolved, That the Secretary be instructed to forward a copy of these Resolutions to the family of the deceased, in New York, and that a copy be prepared and remitted to the Mansfield Times, the Freemasons' Monthly Magazine, at Boston, and the Masonic Signet,—and that these periodicals be requested to publish the same.

J. N. Jackson,
Mansfield, La. *Secretary of De Soto Lodge, No. 55.*

Brother ROBERT LEMONDS.

At a called meeting of Paris Lodge No. 108 of Free and Accepted Masons, held at their room in Paris, Henry county, Tennessee, on Thursday the 27th day of September, 1855, the following Preamble and Resolutions were read and adopted.

Whereas, it has pleased the Supreme Architect of the Universe to remove Br. Robert Lemonds from our midst to join the Grand Lodge above, Therefore

Resolved, That we bow in humble submission to the chastening hand of God, believing that in the resurrection of the dead we will be happily re-united to our worthy Brother, who now slumbers in the grave.

Resolved, That in the death of Brother Lemonds the Fraternity has lost an invaluable member, and the Lodge an efficient and faithful officer—one whose active sympathies, controlled by an enlightened judgment, ever exemplified the cardinal principles of our beloved Order.

Resolved, That we tender to his afflicted family our sincere condolence in this the hour of their distress, and encourage them to look beyond the grave, to that light which ever illumined the path of their friend and father.

Resolved, That as a testimonial of our high regard for our departed Brother and friend, we wear for 30 days the usual badge of mourning.

Resolved, That we cause to be sent a copy of these resolutions to the family of our deceased Brother, and offer them for publication to the Masonic Magazine, the Watchman and Evangelist, and the Paris Patriot.

Jas. T. Dunlap,
Ed. Cooper,
G. C. Street, *Committee.*
R. E. Evans,
Jas. S. Bown,

By order of the Lodge.

Thos. H. Conway, *Secretary.*

CAUTION.

Worcester, October 16, 1855.

Dear Sir and Br.—By a vote of Morning Star Lodge, of this date, I am requested to desire you to republish the expulsion of HENRY DAVIDSON,—who was expelled by our Lodge, Dec. 5th, 1854, for the grossest kind of unmasonic conduct, and also wish you to request all Masonic papers or Magazines to copy the same, throughout the country. Said Davidson is rather tall and stout, florid complexion ; with light hair, and is travelling through the country, getting money unlawfully from worthy Brethren, and injuring the good reputation of the Fraternity. This case is a lesson to us, (and we wish it might be felt by every Lodge as we feel it,) to keep on our guard, who we let pass the portals of our Lodge room.

Fraternally yours,

Charles E. Aldrich, *Secretary*
of Morning Star Lodge.

MASONIC CHIT CHAT.

To Correspondents. We have on our files—accumulated during our absence—a large number of letters from correspondents, some of which, not having been attended to at the proper time, are now unimportant, as the matters referred to in them, would be uninteresting, the occasion having passed by. All such must of course be thrown aside.—Others, of a different character, will be attended to as we can find opportunity, but all in due season.

We also find upon our desk and shelves a countless number of pamphlets and circulars, some doubtless valuable and of interest, and others that it would be difficult to say for what purpose they were sent to us. To those who, doubtless out of kindness, have favored us with the latter class, it is sufficient to say, that we have nothing to do with parties, factions, or *isms*, in the pages of this Magazine, and can return them only our thanks,—of the other class we shall avail ourselves as occasion will permit, and enrich our pages from their contents.

Our private correspondence also, is still somewhat behind hand, though we have been laboring pretty industriously since our return, to bring that up, and hope in a few days more to have it off our hands, and be thereby better prepared to attend to the present.

Fraternal Lodge, Hyannis, Mass. This flourishing Lodge having recently erected for its accommodation a new and commodious Hall, the same was Dedicated by the M. W. Grand Master, Dr. Lewis, on the 8th ult., in the presence of a large number of Brethren from the neighboring Lodges. After the ceremonies of Dedication, a procession was formed and proceeded to one of the churches in the village, where an excellent address was delivered by the Rev. Br. Farnsworth, of Pentucket. The company then sat down to a sumptuous dinner, and in the evening united with the ladies in a ball, which we are told passed off in a highly satisfactory manner.—We regret that our engagements did not allow of our being present.

☞We have in type a brief abstract of the first of four Lectures recently delivered before the Brethren in New York city, by Brother Mackey, of South Carolina. We had hoped to lay it before our readers in the present number, but the press of other matter has prevented. It will appear in our next, and in the meantime we shall be obliged to our correspondent, if he will forward his notes of the remaining Lectures.

☞A correspondent at Springfield, Tenn. writes as follows, under date Nov. 9th. "We have just organized a Chapter in this small village, under favorable auspices. Masonry in this whole section, is enjoying in the main, a *healthy* degree of prosperity."

Pentucket Lodge. A correspondent at Lowell, Mass., writes us, that Pentucket Lodge, in that city, held its annual meeting on the 27th Oct., at which time Br. William North was elected Master, Br. Stephen K. Fielding, S. W., and Br. Alfred S. Saunders, J. W. The Lodge was on a subsequent evening, called together for the installation of its officers, at which time the ladies of the Brethren were invited to be present. Our correspondent says—"A splendid Silver Pitcher was presented to W. Brother North, who has been our Master for six years. In the evening we had a fine collation, at which about two hundred sat down."

Grand Encampment in Canada West.—We have received official notice that, "The V. E. Frater William F. B. McLeod Moore, the Prov G. Commander of the Province of Canada, by virtue of the Patent granted him by the Most Eminent and Supreme Grand Master of the Religious and Military Order of Knights Templars in England and Wales, opened and constituted on the 9th Oct. A. O. 737, (A. D. 1855.) at the city of Kingston, the Prov. Grand Conclave for the Province of Canada." The following are the Encampments in Canada—Hugh de Payens, Kingston, Geoffrey de St. Aldemer, Kingston, and Wm. de la More, Quebec. We most heartily wish the new body the highest success and happiness.

☞Our readers will find an interesting memoir of the late Brother Nathan B Haswell, Esq., of Vermont, from the able pen of his intimate friend and Brother, M. W. Philip C. Tucker, Esq., Grand Master of the Grand Lodge of Vermont. We commend it to their attention. The subject of it was a most devoted and faithful member of our Institution, and we fear many years will pass by before his place is filled by his equal, in all respects.

Odd Numbers.—We have had numerous calls lately for odd Nos. of this Magazine, by Brethren anxious to perfect their vols. Some of the later volumes we shall be able to supply as soon as we can find time to look them up,—of the early volumes we have but very few odd Nos on hand. Brethren having spare Nos. will oblige by sending them to this office.

☞The Grand Lodge of this Commonwealth will hold its Annual Communication in this city on the 12th inst. The Grand Chapter will hold a Quarterly Meeting on the preceding day.

THE
FREEMASONS'
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THE MASONRY OF ENGLAND.

There are in England five hundred and fiftyfour Craft Lodges. One hundred and twentyfive of the number are located in the London District. There are, also, several "Lodges of Instruction" in London, in which the authorized work and lectures of the Grand Lodge are weekly exemplified, under the direction of experienced and competent teachers. These Lodges are of great importance, especially to the younger Brethren, to whom they afford ready and reliable facilities for qualifying themselves for the more active duties of the working Lodges. They are held under the sanction of regular warranted Lodges, or by special license and authority of the Grand Master. In either case, they are required to keep a record of the Brethren present at each meeting, and also of those appointed to office. This record they are to produce whenever it is called for by the Grand Master, the Board of General Purposes, or the respective Lodges under whose sanction the meetings are held. The necessary expenses are defrayed by a small weekly tax on the members. Brethren who do not feel inclined, or cannot afford the necessary time, to assume the duties and responsibilities of membership, are admitted by paying a trifling fee, after the first visit. The offices are filled by the members in such order of rotation as to give all an opportunity to make themselves practically, as well as verbally, familiar with the ritual and general requirements of the work.

We had the pleasure when recently in London, to be present at a meeting of one of these Lodges, and to witness a practical exemplification of the ritual as adopted by the present Grand Lodge of England in 1814, and as required to be taught in all Lodges acknowledging its jurisdiction.

This is certainly not the place to discuss, other than in vague and general terms, the details of the system so authorized, or to intimate, with the preciseness necessary to a full and clear understanding of the subject, wherein it differs from the work of the Lodges in this country. It may not however be improper to say, that certain differences do exist,—that in some respects they are important differences,—not indeed such as to destroy the identity of the Order, or materially to obstruct the easy recognition and free intercourse of the Brethren of the two countries,—but such as to mar the beauty and symmetry of the ritual, and to render some of the distinctive features of the work, as practised in England, wholly incomprehensible and valueless in an American Lodge, or to an American Mason unacquainted with any other than the authorized work of his own Lodges. So, on the contrary, an English Brother would be at a loss to comprehend certain forms that he might witness in an American Lodge, though they should be presented to him literally as they were taught by authority of his own Grand Lodge, and transmitted to this country, more than a century and a quarter ago, and as they were continued to be given and practised by the regular Lodges in England, so recently as the year 1813! We do not here refer to mere *verbal* differences, (for however desirable verbal uniformity may be, it is wholly unattainable, as between different countries,) but to substantive differences,—such as might affect the power of the Institution for good, under circumstances the most critical and trying to which its members can be subjected.

It is no part of our present purpose to account for these discrepancies, nor is this the place for such an inquiry. It is sufficient that they exist, and that while the work of the Lodges in this country remains, in all essential points, just as it was received from England more than a century ago, it does not now, in some important particulars, harmonize with the authorized work of the present Grand Lodge of that country. New features have been added, and old ones taken away. The latter we regard as serious infringements on the landmarks;—and as the remedy lies wholly in the hands of our English Brethren, we commend the subject to their careful consideration.

The additions, though unwarranted, are of much less consequence. We regret that any changes, even though they may be in the nature of improvements, should have been made; for they tend to destroy the uniformity, if they do not materially impair the identity of the Order in the two countries. And we regret this the more, that they should have been made under the sanction of a Grand Lodge, to which the Fraternity in America have been accustomed to look, as to a common parent, for example and counsel. But so far as such changes do not destroy, or are not inconsistent with, the spirit of the ancient and original landmarks, they may be safely tolerated, if not approved. Two words of "similar import" may be used (though one only be legitimate), without any imminent danger to the unity of the Institution. So long as the *original* remains, a stranger Brother will not find himself greatly embarrassed, if he should happen to be unacquainted with its adjunct.

But the question is not how far such omissions and interpolations may obstruct the fraternal intercourse of the Brethren of the two countries; for if this were the only, or the most important matter involved, we should be more inclined to pass it over in silence. There are however certain original and fundamental forms that belong exclusively to ancient Freemasonry. These constitute the points of its unity, and its character as a universal association. They are the common inheritance, not of any one particular branch of the Order, but of the whole Fraternity. And no one Grand Lodge, however respectable and influential it may be, possesses any exclusive or especial control over them, that it may exercise to the detriment of another, or to the prejudice of the principle of universality, which gives to the Institution its acknowledged pre-eminence over all kindred societies. Any improper intermeddling with them; any subtracting from, or adding to them; any changing or perverting them from their original and legitimate purposes, by any party, is not only inflicting a deep and dangerous wound on the Institution itself, but is doing a great moral and social wrong to all parties interested in preserving and transmitting it to aftertimes, unchanged and undespoiled of any of its venerable features, even though they may not, in their homely antique dress, come fully up to the taste and fashion of the time;—nay, even though their precise fitness and significance may have been lost in the darkness of the past. The verbality of the ritual has been so often modified and altered, that the right to do so has seemingly come to be regarded as a power inherent in every Grand Lodge, to the extent of its own jurisdiction. But however this may be, the right to change, modify, or remove, any of the original and distinctive features or forms of the Institution, does not anywhere exist. "You admit," says the old (English) Installation Charge to the Master of a Lodge, "that it is not in the power of any man, or body of men, to make innovation in the *body* of Masonry." Whether this law has been broken by our venerable progenitor, we do not pretend to say. But it is undeniable, that certain parts of what we have been taught to regard as the *body* of Masonry, are not now to be found in her ritual, while others of a corresponding character, but which are unknown to the Lodges in this country, have been incorporated into it since the Fraternity in America ceased to be subject to her jurisdiction. It is also equally certain, that if in the particulars referred to, the Grand Lodge of England is now right, she was wrong for at least an entire century preceding the year 1814, when her present system of work was matured and adopted. If she is *right* now, then the Grand Lodges of this country, in common with the Grand Lodges of Ireland and Scotland, (we say nothing of the mixed systems of the Continent,) are just so far in the *wrong*.

But we have pursued this subject far enough for our purpose. We desired merely to bring it to the attention of our Brethren in England; between whom and the Fraternity in this country, there is a daily increasing necessity for the most perfect degree of uniformity of work attainable. We do not look for unity in all things,—not even in ceremonials,—but in the essentials there should be no differences. Nor need there be. The error of omission,—if on a careful review of the subject it shall appear that such an error has been committed,—may be easily rectified. If under a pressure of circumstances, our English Brethren felt themselves obliged in 1813, to concede or accept, in the spirit of compromise, any proposition or rule of practice, inconsistent with the ancient usages of the Order, or tending to impair its usefulness as a universal Brotherhood, there can now be no hindrances to their retracing their steps and returning to the safe old paths of their fathers.

We would not depreciate one jot or tittle from the great excellence and beauty of the work and lectures of the London Lodges. They are worthy of the highest praise. In purity of diction, propriety of arrangement, and moral tone, the latter are unequalled; and the only possible objection that can be urged against them, is their great length. The work, as performed when we were present, was most creditable to the skill and proficiency of the officers by whom it was conducted. The order and solemnity were such as the occasion and the ceremonies demanded. We were also gratified to notice, that the old and judicious regulation which requires a considerable proficiency in the previous degree, before the candidate is allowed to advance to a higher, is strictly enforced by our English Brethren. And if those Lodges in this country that have departed from this wholesome regulation, will consult the true interests of the Institution, in preference to their own convenience, they will at once return to a practice so eminently proper. In many of our best disciplined Lodges, the requirements of the rule are exacted, and the examination, as in England, takes place in open Lodge; but this is not the general usage of the country. We are here in too much haste, and our candidates are too urgent to get forward, either for their own benefit, or that of the Lodges.

As we have already remarked, there should be as close a uniformity in the practices of the Lodges of the United States and those of England, as the nature of the case will admit of. The intercourse between the two countries is daily increasing, and the Brethren of both should be able to feel themselves at home, when in the Lodges of either. On the Continent, the case is different, as are the manners, tastes and inclinations of the people. We cannot reasonably hope ever to witness a nearer approximation to uniformity between the Lodges there and in this country, than at present exists. This is to be regretted; but from a variety of causes, it is unavoidable. We are happy in being able to add, however, that when in Paris, we had a very satisfactory interview with leading Brethren there, on the subject of restoring the York rite, in one at least of the Lodges in that city, in order that English and American Masons may be able to meet their French Brethren on more equal and familiar terms. This measure will probably be carried into operation; and if so, it will be one step in the right direction. The original Lodges in Paris were constituted in the York rite. The change from the present practice would therefore simply be a restoration of the original work. But of this, at another time.

Besides the Lodges, as above stated, (which are all under the jurisdiction of the "United Grand Lodge,") there are in England, a number of Royal Arch Chapters, working under a Supreme Grand Chapter, and several Encampments of Knights Templars, under the authority of a "Grand Conclave." In the Chapters, but one degree is given, and in the Encampments the Red Cross is not recognized. It is perhaps needless to add, that the work in neither corresponds with the work of this country, though the analogy is sufficient to enable the Companions of the two countries to recognize the relations which subsist between them. For these discrepancies there is probably no immediate remedy; unless, indeed, the Chapters in this country should regard the matter of uniformity of sufficient importance to authorize their adoption of what is held in England to be the original plan of organization, namely, the conferring of the Royal Arch degree only; or unless the Grand Chapter of England should, on the contrary, think proper to adopt the American system. The latter alternative, at least, is not probable, however the fact may be as to the former. But that a more perfect uniformity between the two is earnestly to be desired, will readily be conceded by both parties. As the matter now stands, the advantages and the benefits of intercourse are all on one side; for while the American Companions may freely visit the English Chapters, our English Companions, not possessing the intercallary degrees, are excluded from the American Chapters. This is also true as respects the Encampments. Such a state of things is to be deplored. But where is the remedy? If in this country, it lies with the General Grand Chapter and Encampment. If in England, with the corresponding bodies of that country. An exchange of views between the parties on the subject, might be productive of good, certainly not of harm.

The only other remaining Masonic organization in England, is the Supreme Council of the 33d degree for England and Wales, and the British Dependencies. This body is in the hands of able and eminent Brethren, and is in a highly prosperous condition. It has for its presiding officer, Dr. Leeson, one of the most eminent Surgeons of the metropolis, with our learned Brother Dr. Oliver for his Deputy. Though comparatively young, it has under its authority several flourishing Chapters of Rose Croix in different parts of the kingdom.

We heard nothing of Councils of Royal and Select Masters, in England; and if these degrees are there conferred at all, it is in an informal manner. Nor did we, (we are happy to say,) hear anything of "adoptive" or "female" Masonry, under any of its different phases. Nor yet did we hear anything of itinerant lecturers, or pedlers of Masonic trinkets, either in England or other parts of Europe. The trade and its followers seem to have been transferred from the old to the new world. We trust however that they are destined to a short existence among us. The Lodges throughout the country owe it equally to themselves and the character of the Institution, to discountenance and discourage Masonic itinerants, in whatever shape they may present themselves. A few wholesome regulations, having for their object the reformation of these and similar abuses, with a proper restriction on the too free admission of candidates, would place the Institution in this country, in a position where it might safely challenge comparison with any other part of the world.

We have only to add, in conclusion, that the Order in England, is in a healthy and sound condition, in all its branches. Many of the ablest and most distinguished scholars, divines, statesmen, and noblemen, are members of it; and many of them take an active part in its duties. It is, however, just now, laboring under some depression, on account of the war in which the nation is engaged. Many of its active and influential members are in the east; where many a true and devoted Brother has found his final resting place. But notwithstanding this and other adverse circumstances, most of the Lodges, particularly in the larger cities, are actively at work.

Of the Grand Lodge, and some other matters connected with the Order in England, we may hereafter have a few words to say.

WITHDRAWING PETITIONS.

An intelligent correspondent at Worcester, sends us the following inquiry:—

> I wish to inquire, if a candidate who has been regularly proposed, and a committee has reported adversely to his reception without giving to the Lodge specific reasons for such report, (or with)—can then be allowed to withdraw his application without being balloted for, the candidate not assigning any reason for such withdrawal, (or rather his friends for him,) other than that of saving him from the consquences of a rejection? I was of the opinion that it could not be done. I however submitted the matter to the Lodge. Am I right in my opinion?

Although we have heretofore discussed this question, both incidentally and as a direct proposition, we think it of sufficient importance to justify an occasional recurrence to it, so long as there shall be a single Brother among us, holding the responsible relations of Master of a Lodge, who shall feel himself at a loss as to what his duty may be under the circumstances stated by our correspondent. The question involves a rule of practice, having an important bearing on the welfare of the Institution at large, as well as on the proper government of the Lodges. And if there has ever been a time when those in authority should thoroughly understand the laws and legitimate practices of the Order—or if there has ever been a time when, more than at another, a rigid and persistent adherence to the established usages of the Craft, was demanded of the officers of our Lodges, that time is the present. Our numbers are increasing with a fabulous rapidity. The Lodges are literally deluged with petitions for admission, and candidates are rushed through the degrees with ruinous haste. Too often the old conservative barriers are either evaded, or deliberately broken down, as things too antiquated and cumbersome for the present condition of society. They stand in the way of "progress"—or in truer words, in the way of a reckless career, which, if permitted to go on, can scarcely fail to involve the whole Institution in consequences disastrous to its fair fame. Men, unworthy to wear the "badge of a Mason," too easily and too often gain access to our Lodges, through the partiality of friendship, or the indiscriminating zeal of inexperienced Brethren. In times like the present, when the rush of work has created a kind of excitement, with its attendant carelessness, in the Lodges, even old and usually cautious Brethren may be led to propose persons whom, under a calmer state of things, they would not consent to receive among them. If a candidate, thus incautiously proposed, is successful, all is well; but if, on the contrary, he fail to satisfy the committee and the Lodge as to his moral fitness, the eyes of the Brother proposing him, are at once opened,—he becomes alarmed, and evinces his anxiety to extricate his friend from the dilemma in which he has inconsiderately placed him, by asking permission of the Lodge to withdraw his petition, before the ballot is taken. Then comes up the inquiry of our correspondent—Can the Lodge grant this permission?

The petition, when presented and accepted, becomes the property of the Lodge, and is beyond the control of the petitioner. Under the common parliamentary rule, it would be competent for a majority of the Lodge, at any stage of the proceedings, to grant him leave to withdraw it; which, in legislative practice, would be equivalent to a rejection. But this is not the law of Masonry, nor is it in accordance with correct Masonic practice. The petition having been presented and received, the next step is to refer it to a committee for consideration. This committee has nothing to do with the question whether the petitioner shall or not be allowed to withdraw his petition. Such a report, though entirely proper in legislative proceedings, would be an anomaly in Masonic practice. Their duty is restricted to an investigation of the matter committed to them, and their business is to report on the facts as they findt hem, without favor and without prejudice. On this report the Lodge predicates its action, and determines the admissibility of the petitioner. This is the only question before it. And however unpleasant it may sometimes be, it owes it to itself, and to the whole Fraternity, to meet it boldly and promptly. If the candidate be worthy, no harm can result to him if the Lodge give him the benefit of its endorsement of that fact, though he should have previously determined not to avail himself of the privileges it opens to him. On the contrary, if he be unworthy, the Lodge is not at liberty to smother the fact under a timid silence, and leave him free to impose himself off upon others to whom he may be less thoroughly known. It is unmanly, nor is it Masonic, to force others to assume a responsibility that we are ourselves unwilling to bear. While every Lodge is bound to protect itself, it is also under a high moral, if not a legal obligation to protect its sister Lodges, to the extent of its ability, from the intrusion of the unworthy. And it can do this only by performing its whole duty, as occasion may arsie. This it does not do when it allows an unworthy candidate to escape the consequences of a negative ballot, or, in other words, when it allows his friends to withdraw his petition after an unfavorable report from the committee. If a petition may ever be withdrawn, after it has been committed, it should never be under such circumstances. But the only proper way is to let it take its legitimate course and go to the ballot. We know of no other rule in Masonic legislation. We are aware that a different practice has obtained to some extent among us, but it is a wrong one and should be discarded. Let the members of our Lodges take the trouble to ascertain the true character of their friends, before they propose them, and there will seldom be occasion to ask leave to withdraw petitions.

THE WIDOWS OF MASONS.

Plymouth, N. C.

Br. Moore—For the benefit or information of the Brethren here, who entertain opposite views, be pleased to give us your opinion as to the following:—

If the widow of a Master Mason marry again, is she (according to *Masonic Law*) still retaining the character of a Master Mason's widow?

If her husband dies (who is not a Mason) and during his lifetime she lost her relationship to the Fraternity, does she resume it upon his death, as before the second marriage?

In the 10th volume of your Magazine, page 29, this matter is understood to be decided in the affirmative.

Yours, fraternally, J. R.

There are some titles and honors, which once conferred, will last for life. They become annexed to the person by public courtesy. Once a *Squire*, always a *Squire*. But it is not so in every case. Once a widow, may not be always a widow. For when a widow,

Si non pertæsum thalami tædæque fuisset,

again marries, her widowhood certainly ceases; for a widow must be a single woman, and not, as the lawyers would say, a *feme-covert;* and she must have been legally married, and then bereaved of her husband. And while in this lonely condition, she is a widow indeed: and if her partner, when alive, was a Brother of good standing, she is a Mason's widow, entitled to the sympathy and charity of the Fraternity everywhere, but more particularly of the Lodge to which he belonged.

But, when she marries again, can she be called a widow? True it is, that by law she loses no legal rights by such second marriage; her dower, allowance by the Judge of Probate, and other privileges—such as her apparel, and furniture of her bed chamber, (in London called the *widow's chamber*,) and her quarantine, or forty days residence in her husband's mansion immediately after his death—are vested rights; and if she should marry seven times, they might accrue seven times, if there were estate left in each case.

Suppose, as a Mason's widow, she marries again another Mason: Does she retain her claim on Masonic charity as widow of her *first* husband? If so, when her last husband dies, she might be entitled to a double portion. Extreme cases prove principles; and this last point of view, it would appear, must settle the question. On her second marriage, she ceases to be a widow, and therefore it would seem that her claim on the Fraternity terminates.

In the case of Orphans of a Brother Mason, there can be no doubt. For what is an Orphan? Orphanage, according to Lexicographers, applies to a child deprived of either or both parents. Therefore, when the mother marries again, the orphanage still continues, and as such there may be a claim on the Fraternity.

Therefore, the widow's claim on Masonic charity, when her husband was a Mason, must cease on her second marriage. But is Masonic charity bounded by the narrow girdle of strict law? By no means. Our charity is the noblest privilege and most glorious mark of our Institution; it has no bounds in our hearts, and is only limited by our resources to help, aid and assist the unfortunate; and if the widow of a deceased Brother of regular standing, whether single or again married, should become desolate and distressed, she would find relief, beyond doubt, in the hearts and hands of those, who never forget the memory of a worthy and departed Mason. He was once our Brother, she was once his widow, and let that never be forgotten.

BALLOTING FOR CANDIDATES.

Among the most important, and consequently the most responsible, duties which a member of a Lodge is called to exercise, is that of voting on the admission of candidates. The character of the whole Institution, in the popular mind, is determined by that of its members. The uninitiated will accept of no other standard of judgment. They will give no heed to our professions, if the conduct of our members does not square with them. It is in vain to proclaim our principles as virtuous, if our practices are vicious. It will not serve any useful purpose to point them to the moral teachings of our ritual, if they may turn and point to the immoral practices of our members, as a sufficient answer. Nor will it avail us to say, that though we have a few bad men among us, we have a very much greater number of irreproachable character. The distinction, however just, will rarely be made by the popular world. The consequences of admitting unworthy men, are very far therefore from being confined to the Lodge-room. They spread themselves out over the whole community, to the great prejudice of the Institution. The remedy against this is in the ballot; and it is to be found nowhere else. Every member should feel that he is personally responsible for the character of each new accession to his Lodge, and deposit his ballot with a realizing sense of this responsibility—not under the influence of prejudice, nor yet of partial friendship; but according to the dictates of honor, and a high moral sense of duty. "I would deprecate," says a distinguished foreign Brother, "in the strongest manner, the practice, in balloting for new members or applicants for initiation, of voting in their favor, despite the knowledge possessed by the voter, of their moral unfitness for so eminent an honor.

Too commonly, indeed, has such an infringement of our vital principles brought our venerable Order into disrepute, by encouraging scoffers to point to the profane and the licentious, as admitted into Masonry, as promoted to its various and honorable distinctions, nay, even, alas! as advanced to the position of leaders of the Craft; and to utter the plausible, though untenable assertion, that, if such be the fruits of our boasted teaching, our system can only, in the words of Shakspeare, be "a goodly apple rotten at the core." Still, however, let us guard against error in an opposite direction, by never forgetting that nothing short of moral unfitness should influence a member in recording his vote against an applicant. Personal antipathy, unsupported by grave and weighty reasons, cannot justly affect us in such a case. We should vote conscientiously, but always with a due regard to the rights of the candidate. We have no right to avail ourselves of the privileges of our position as members of the Lodge, or of the protection of the secret ballot, to gratify personal prejudices or revenge. Such a practice is neither Masonic nor manly, though we fear it is sometimes indulged in.

ADDRESS,

Delivered before the Fraternity in Portsmouth, at the Festival of St. John the Baptist,

by R. W. Br. John H. Sheppard.

[Concluded from p. 61.]

Gladly would I have touched on the connexion of the Craft with literature; for in the archives of Masonry there is a long roll of names adorned with genius and science;—names, beneath whose shadow, our enemies for the most part, would appear so small, as to be invisible to the naked eye. Gladly would I have dwelt on such Masons in our own country, as Franklin, Marshall, Clinton, and very many others; or on our recent loss in Bishop Griswold and Prof. Greenleaf; but time forbids; yet I can assure you that Masonry is not behind the age in men of talents and fine writers; though to keep up with all the literature of the day, would require the eyes of Argus and the hands of Briareus. Indeed, we live in an extraordinary time—passing through a transition state; for every thing is in a state of upheaving and reforming. New things are becoming old, and the most assiduous student stands aghast at the flood of books, voluminous novels, histories, travels, reviews, biographies and doggerel rhymes, called poetry, writen with a galvanized pen and published by a patent Press, of thunder and lightning, on sheets which innundate the land. We need some master spirit with a machinery of hydraulic power to compress this huge mass of publication, into a readable form, and reduce it to its true value; though the screw in some cases would only leave the covers behind. Progress is the cry of the times; it goes ahead so fast, that the *Seven* liberal Arts and Sciences seem, as though they would soon swell to *seventy times seven.* "Young America" is outstripping the Old World, and children are beginning to learn where their fathers left off; and as knowledge unfolds its roll before them, they see its germ in every thing; in yonder pebble lies the Geology of the globe;—in a blade of grass blooms Botany;—in a drop of hot water Chemistry threatens an explosion. All is progress. Even the seven planets have become prolific and multiplied until youthful stars and young asteroids have been seen lately dancing in the solar family. But, I pause lest you should expect a shower of ærolites.

CONCLUSION. When we look back twenty years on the combined efforts which were made to *taboo* and crush the Order, and then reflect on the immense number of Lodges of ancient Craft Masonry now flourishing, it seems like an illusion. The Fraternity is now spreading from the waters of the Schoodac to the lone Star of Texas, and far away beyond the Rocky Mountains where the Pacific breaks on the golden shores of California. Nor is report less favorable from the Provinces and Canadian regions. The Art stands on the tiptoe of prosperity.

But, is there no danger, no cause for alarm at such a time? Are we not liable, when doing so much work, to be deceived by unworthy candidates? Is there in every case a strict scrutiny into the manner of life, qualifications and character? Is there no cause for distrust, where itinerant lecturers, full of novelty, perambulate the country, and wandering pedlers take advantage of the white apron to solicit patronage or charity? And may not political motives induce some to penetrate our mysteries? This subject has caused much anxiety to veteran and experienced Masons, who remember those days, when it required moral courage to wear the badge of a Brother, and when they breasted a political conspiracy which came up suddenly as a Northeaster, and blew a hurricane upon our sacred retreats. We live in a day, when politics, which never ought to enter a Lodge, pervades every class of society, absorbs every passion, and full of discord and disquietude, is ever intent on reform, reckless of the examples of history and deaf to the lessons of experience. There is no mistake about it. Let me speak plainly and fearlessly. Political ambition is now on the start to identify itself with every thing sacred and valuable upon earth. It has entered the Church and caused tears to flow from humble Christians in different sections of the Union, and it is now riding into power on a new hobby—on one of the noblest objects which ever awoke the feelings of humanity. Could it succeed in getting a foothold within the walls of our Temple, we might bid farewell for a long time to those happy meetings, where the trowel is never suffered to daub with untempered mortar.

We behold around us organized societies claiming to be *secret*, and professing to be bound by solemn ceremonies. They may be founded on honest, sincere and benevolent designs; but of them we can truly say, we know nothing. They are not ancient Craft Masonry. It was thus in Europe toward the close of the last century. Numerous societies were got up and some of them having been found hostile to religion and good government, our Fraternity, from external resemblance, was supposed to be in fellowship with them and was put in jeopardy; but the Institution was successfully defended in the British House of Lords, by Bishop Hoadley, an eminent Mason and justly called the giant of the Church. In this country, our learned Brother, the celebrated Dr. Bentley, of Salem, exculpated the Order and undeceived the public. The Illuminati in France—the Orange Lodges in England—and the Carbonari of Italy, were of this spurious kind of Masonry, who assumed our badge and did us much mischief. I would not cast a word of reproach or suspicion on any secret societies now existing in this country. I only wish to be understood that they do not belong to the Order of Freemasonry, which is of ancient standing, and utterly disconnected with any other association of any name or nature whatever. The tenets we profess are published to the world; by them we claim to be judged, and by them only, and not by the principles of any other society, who may imitate us in titles and external insignia, but to whom we are utter strangers.

For truly, my Brethren, we do know that Freemasonry is not a party nor a political institution. Our bond is friendship; our motive benevolence; our object self-improvement. We deem it a privilege to belong to a well-regulated Lodge. To be good and true is the first—and, I might say, the last lesson—we are taught in Masonry. This principle pervades the blue Lodge—the Chapter—and the Templar's degree. Should any applicant believe that politics is the exponent of the Craft, and that by admission he could secure political influence, he would find himself wofully mistaken. There is no North nor South in a Lodge. Mason's and Dixon's line lies between us and all other societies. Even could we suppose a case, where ambition of this kind had succeeded, and by intrigue and corruption had subverted any branch of the Fraternity—any one Lodge—to such party purposes, the injury, though severe, would only be local and temporary. For there is in the very elements of our Institution a conservative power, which, though it were persecuted, crushed to the earth and apparently slain, would revive it, and in another age it would arise from its Phœnix ashes and recover it pristine vigor and beauty. Such has ever been its fortune, whether suffering from internal or external enemies. It is an Institution founded in the wants of our social nature and can never die.

Brethren of New Hampshire—we meet on this hallowed Anniversary under circumstances of pleasing reflection. We might call to mind dark days, but let by-gones be by-gones. In your healthy, happy, noble State—the Switzerland of America—over whose green fields and beautiful lake, the Alpine heights of the White mountains look down so magnificently, the Art, too, has prospered, and on your rolls may be found many time-honored names dear to the Fraternity.

Brethren, Companions and Sir Knights—let me address you in every degree a parting farewell. I might say with the Italian poet

> *Pensa che questo di mai non raggiorna!* Purg. Canto xii. l. 84.

Pause, for a day like this may never dawn again. There may be those among us who may never see another anniversary. Let us remember there is one mystery, which has not yet been revealed to us; it is the removal of the covering from the face of the VEILED ISIS?—it is the opening of the door of the spirit world;—it is the great mystery of death and the resurrection of the spiritual body, the most solemn and exalted degree that man can take.

When and where we shall behold it, there is no Conductor to tell us; but, may we be prepared in this dark valley and lay hold of one Mighty to save—the Lion of the tribe of Judah.

The manner in which the soul will pass from the body; what visions of eternity may open on our eyes; in what condition or place we may find ourselves, when changed, as St. Paul tells us, *in the twinkling of an eye*, is all involved in this last, greatest and awful mystery. All who have appeared from that unseen world, as described in Holy Writ, have come in garments of light and surpassing splendor; and if they appeared so refulgent on this dark earth, what must be the ineffable, unclouded, eternal light of glory which gladdens the city of the living God!

Oh may we all be prepared and duly qualified to enter on that degree, pass through the last great mystery, and be raised in honor to the Grand Lodge above.

LECTURES ON FREEMASONRY.

New York, Nov. 9, 1855.

To the Editor of the Freemasons' Monthly Magazine—

Dear Sir and Brother—Permit me to lay before your readers a synopsis of one of the most eloquent, learned and instructive Lectures on Freemasonry, ever delivered in this city, perhaps in the country. I regret that my notes are not fuller, but I hope my attempt at epitomizing it will not be uninteresting to you. I will give you fuller notes of the subsequent ones. The Lectures were delivered on the 8th, 10th 13th and 16th of November.

Respectfully and Fraternally yours, Leo.

THE ORIGIN OF FREEMASONRY.

LECTURE FIRST.

Doctor Albert G. Mackey, of Charleston, S. C., commenced a course of Lectures last evening, (8th of Nov.,) on "Freemasonry as a Science of Symbolism," at Odd Fellows' Hall, corner of Grand and Center streets, New York. On the right of the lecturer the Chair was occupied by Joseph D. Evans, Esq., Grand Master, while James M. Austin, Esq., Grand Secretary, and John W. Simons, Esq., Grand Master of the Grand Encampment, were seated on his left. The second mallet was held by J. B. Y. Somers, Grand Master of the Grand Council of Royal and Select Masters, and Worshipful H. F. L. Bunting occupied the South. Among the distinguished Brethren from abroad, we noticed the Hon. John Grime, of Lima, Peru, South America, a most enthusiastic and intelligent Mason.

At 8 o'clock, precisely, the Grand Master introduced the Lecturer, and requested the Craft to receive him with the grand honors, which were given in good style, "the fire" taken from the Grand Master.

The Lecturer launched out at once without the formula of a preface or introductory bow, *a la* Thackeray, and shewed that the present system of Freemasonry is to be traced to two ancient ones—the pure Freemasonry derived from the ancient priesthood or patriarchs, and the other from the philosophers and sages of Pagandom. The first he called "the pure or primitive Freemasonry" of Antiquity, and the second the "Spurious Freemasonry." The Lecturer then

adverted to the corruptions of religion in ancient times, subsequent to the deluge; and described the three prominent forms of those corruptions—*fetichism*, or worship of idols; *sabaism*, or sun-worship; and *hellenism*, or hero-worship. He shewed that all these retained traces of some great religious truth, which had been derived from the ancient priesthood; and which truth, symbolized by *the Word* in Masonry, it was the object of Freemasonry always to preserve. It was thoroughly preserved in the pure Masonry of antiquity, but the only attempt to preserve it among the Pagans was in the *Mysteries*, of which the Lecturer gave a full, elaborate and highly interesting account. He particularly described the Dionysian, or Bacchic mysteries, which were introduced into Greece from Egypt. He established clearly the analogy between the murder of Bacchus by the Titans and the slaying of Osiris by his brother Typhon, and identified the legends of those mysteries with the legend of the third degree. In all the mysteries there was a death, a restoration to life, and a rejoicing ("*Ευρηκαμεν Ευγχαιρομεν*,") and these were no other than symbols of a great and universal doctrine—*the mortality of the body and the immortality of the soul.* The Lecturer shewed by conclusive chronological evidence, that these mysteries were in full vigor at the building of King Solomon's temple; and deduced by evidence equally irresistable, the union of this branch of the spurious Freemasonry, or the Tyrian workmen, with that branch of the pure Freemasonry of the patriarchs, which existed among the Jews at Jerusalem, from which resulted the union of speculative and operative Freemasonry to which the present Institution owes its existence.

He then entered into a learned defence of the authenticity of the legend of the Third Degree; established its claims to truth as a tradition, by the application of the celebrated rule of *Vincentius Lirinensis*, and explained the identity of its application with the similar legends of the mysteries.

Rapidly passing over the history of the Order, he proceeded to a consideration of its condition in the Middle Ages, and gave an account of the travelling Freemasons of that period, which he contended to be a fair example of the united operative and speculative science which existed at the temple. He next described the gradual progress by which the speculative element thrust out the operative one, and shewed that about the 16th century Freemasonry began more and more to assume the form of science, until in the beginning of the 18th century it assumed its present philosophical form.

The Lecturer then concluded with an appeal to his Brethren for the cultivation of it as a science of symbolism; an appeal which electrified his audience and elicited the most vociferous applause.

The Grand Master, at the close of the Lecture recommended that the Masters of those Lodges in the city, which meet on the evenings of the future Lectures, had better close immediately after opening, to give *all* an opportunity of being present; as, he contended, more real intrinsic Masonic information could be gained from these Lectures than could be obtained from months of study of the subject, even if the materials were to be found. This was the highest honor to the Lecturer that could possibly be suggested.

GRAND LODGE OF MASSACHUSETTS.

The Annual Communication of the M. W. Grand Lodge of this Commonwealth was held at the Masonic Temple, in this city, on the 12th ult. The meeting was very fully attended, and most of the Lodges within the jurisdiction were represented. There was also a large attendance of visitors, among whom was a Brother, Wah-bah-Chee, (a native) from the Western Territories, President Chief of the Seven United Nations, in the full Indian costume. He was initiated at New Bedford some years ago, and before he had attained to his present dignity among his people. On his introduction, he was cordially greeted by the Grand Master; for which he returned his thanks,—in very bad English indeed, but with a warm heartedness and eloquence which fully compensated for any confusion of language.

The committee on the Library reported the number of Masonic works in the possession of the Grand Lodge to be 196 bound volumes and 500 pamphlets, including in the collection several works in French, Spanish, Italian, German and Dutch.

The committee on Portraits of Past Grand Masters submitted their final report. The collection embraces the portraits of Gen. Joseph Warren, John Warren, John Cutler, Paul Revere, Josiah Bartlett, Samuel Dunn, Isaiah Thomas, Benjamin Russell, Francis J. Oliver, Samuel P. P. Fay, John Dixwell, John Abbot, John Soley, Joseph Jenkins, Joshua B. Flint, Rev. Paul Dean, Caleb Butler, Augustus Peabody, Simon W. Robinson, Edward A. Raymond, and Rev. George M. Randall. With one or two exceptions the Portraits have all been painted by Br. John Pope of this city, an artist of fine taste and great excellence, and are held to be correct likenesses. Those of Hon. Timothy Bigelow and Gen. Crane, the committee have been unable to procure, there being no portraits of them extant. The collection has been placed in the hall of the Grand Lodge, to which it adds much in decoration and interest.

The officers for the current year are as follows:—

M. W. Winslow Lewis, M. D., Boston, Grand Master.
R. W. Abraham T. Low, M. D., Bridgewater, Deputy Grand Master.
" John T. Heard, Esq., Boston, Senior Grand Warden.
" Charles R. Train, Esq., Framingham, Junior Grand Warden.
" Hon. Thomas Tolman, Boston, Grand Treasurer.
" Charles W. Moore, Boston, Recording Grand Secretary.
" John H. Sheppard, Esq., Boston, Corresponding G. Secretary.
W. Rev. Joseph H. Clinch, Boston, and Rev. William R. Alger, Boston, Grand Chaplains.
" William D. Coolidge, Boston, Grand Marshal.
" Charles Robbins, Boston, Senior Grand Deacon.
" Levi Rawson, M. D , Farnumsville, Junior Grand Deacon.
" Benjamin Stevens, Boston, John P. Ober, Boston, G. Washington Warren, Charlestown, and Marshall Lincoln, Hingham, Grand Stewards.
" John McClellan, Boston, Grand Sword Bearer.
" A. S. Beaman, Fitchburg, and Thomas Restieaux, Boston, Grand Pursuivants.
" Wm. C. Martin, Boston, and B. F. Nourse, Cambridge, Grand Lecturers.
Br. Irving I. Harwood, Boston, Grand Organist.
" Samuel H. Gregory, Boston, Grand Chorister.
" Eben F. Gay, Boston, Grand Tyler.

Committee of Finance.—R. W. Daniel Harwood, William Parkman, Samuel P. Oliver.

Trustees of the Grand Charity Fund.—M. W. Winslow Lewis, *President*, R. W. Simon W. Robinson, *Treasurer*, Thomas Tolman, *Secretary*, Edward A. Raymond, John J. Loring, Rev. George M. Randall, John B. Hammatt, Abraham T. Low, Charles W. Moore, John T. Heard, Charles R. Train, Thomas Restieaux.

Trustees of the Masonic Temple.—R. W. Edward A. Raymond, *President*, Simon W. Robinson, *Treasurer*, Charles W. Moore, *Secretary*, John J. Loring, Enoch Hobart, Gardner Greenleaf, William Eaton, John Hews, Lucius R. Paige.

Committee on the Library.—Winslow Lewis, Rev. George M. Randall, Charles W. Moore.

Committee on Charity.—Rev. E. M. P. Wells, Robert Keith, Peter Wainwright.

DISTRICT DEPUTY GRAND MASTERS.

R. W. Henry G. Clark, M. D., Boston,	District No.	1.
" Isaac P. Seavey, Newburyport,	"	2.
" Peter Lawson, Lowell,	"	3.
" Jonathan Greenwood, Framingham,	"	4.
" Rev. Albert Case, Hingham,	"	5.
" Horace Chenery, Worcester,	"	6.
" John Edson, Bridgewater,	"	7.
" Sylvester Baxter, Hyannis,	"	8.
" Franklin Weston, Dalton,	"	9.
" Charles Mattoon, Greenfield,	"	10.
" Benjamin Brown, Special Deputy for Nantucket.		
" J. P. Johnson, Special Deputy for Provincetown.		
" Charles T. Ward, Special Deputy for Valparaiso, S. A.		

The officers were installed on the 27th, of which we shall probably make some mention in our next.

SUSPENSION FOR FIGHTING A DUEL.

I have had to perform the unpleasing duty of suspending two of the Brethren of the jurisdiction, from all the rights and privileges of Masonry, for having fought a duel, contrary to the regulations of Masonry, and the express law of this Grand Lodge. Learning that a hostile meeting was contemplated between them, and that they were both then in the city, on the 19th of Sept. last, (1854,) I addressed each of them a note, which I hoped would be sufficient to restrain them from the further prosecution of their purpose. One of them received the note addressed to him; the other did not, as he could not be found until some time subsequent to the occurrence of the event. Ascertaining that one of the parties at least, would pay no attention to the admonitory warning which he had received, I resorted to more positive means, by calling upon the interference of the police. But owing to the vigilance of the parties and their friends, I was thwarted in my efforts, and on the 23d the occurrence took place, as I was subsequently duly informed. One of the parties being a Master of a Lodge, (Los Angelos, No. 42,) could not, in my opinion, consistently with Masonic usage, be tried by his Lodge for the offence, and I therefore suspended him, as I did also the other, deeming each action to be just and necessary, under the circumstances. Due notice was given, both to the parties themselves, and to the Lodges throughout the Jurisdiction.

The offence of these Brethren has been of no ordinary magnitude. In addition to having set at defiance the laws of the land, and recklessly thrown off the just restraints of civil society, they have violated obligations that should have been held dearer than life and risked a mutual consummation of the highest grade of crime, to vindicate a false and miscalled sense or honor, and bolster up with unholy appliances that which has never yet gained lustre by any sacrifice thus made to sustain it; for the truth will sooner or later develop itself, and blood, instead of wiping out, only makes more indelible the stain. True honor may be sacrifised, but can never be successfully vindicated by an unlawful appeal to arms. The Grand Lodge will doubtless deal with these offenders, each according to his just merits.

I would recommend to the Grand Lodge to remodel or amend the resolution on the subject of dueling, so as to include in its provisions all Masons who become accessories to a hostile meeting between Masons. Duels might often be prevented, but for the meddlesome interference of some busy instigator, who, not having to be shot at himself, uses the occasion so safely presented, to exhibit the bravery of his—opinions.—*Address of Grand Master of California.*

GRAND LODGE OF ILLINOIS.

The Grand Lodge of Illinois held its annual communication for 1855, at Springfield, in October last—M. W. James L. Anderson, in the East. Besides a very full representation of Grand Officers and members, rising a hundred Lodges were represented,—a fact at once indicative of the prosperity of the Order in the State and of the interest felt by the Lodges in its administration. Sixteen years ago there were not more than two or three Lodges in the State, and probably not two hundred Masons. There are now in the State "one hundred and seventysix Lodges and more than six thousand true and faithful Craftsmen!" "Surely"—to use the words of the intelligent committee on the Grand Master's address—"Surely, there *must* be inherent virtue in an organization that, regardless of the scoff of the fool and the sneer of the bigot, increases" at such a rate! Well may their talented Grand Master, with pride and exultation, say to his Brethren, from his official place, at the opening of a new session and the beginning of a new year of his Grand Lodge—

It becomes my pleasant duty to congratulate you, the acknowledged representatives of the Masonic Fraternity, on the continued and increasing prosperity of our beloved Order. Under our own jurisdiction, we may in truth say, *that all is well.* The past year has been one marked with unusual activity throughout our entire State, as will more fully appear from the returns of our Subordinate Lodges, and from the number of dispensations granted to form new ones, a number I believe greater than that of any previous year. The Lodges throughout the State were never more actively or successfully engaged in advancing the beneficial purposes for which they were formed, and, with a very few exceptions, harmony and good fellowship have prevailed throughout our entire borders, so that we may congratulate the Fraternity on the realization of that beautiful sentiment so often repeated in our Lodges, and so significant when truthfully uttered, "How good and how pleasant it is for Brethren to dwell together in unity."

We now number one hundred and fortytwo Lodges working under charter, four under Dispensations continued from last year, and three granted at the last Grand Annual Communication, to which I have added during the past year, twentythree, making in the aggregate the number of one hundred and seventysix Lodges in this jurisdiction, in whose bosoms are embraced some of the wisest, as well as the best of men in our State; and truly *may we say* that "no institution was ever raised on better principles or more solid foundation."

SUSPENSION OF THE MASTER OF A LODGE.

It will be seen by the following that the Grand Master has been called on during the past year, to exercise one of the highest powers of his office in suspending the presiding Master of a Lodge. Such cases are fortunately of rare occurrence; but when they arise, they should be promptly met, as in the present case:—

Early in the Masonic year charges were preferred touching the moral and Masonic character of the W. M. of Franklin Lodge, No. 25, and by that Lodge certified to me, requesting my interference in the matter. On the 15th of December last, in compliance with their request, I visited that Lodge and carefully investigated all the evidence, which, with the admissions of the accused, fully satisfied me, that Masonry had suffered in that locality, and must continue to suffer from the intemperate habits of the accused, while he retained the position he then occupied. In consequence of which, I was constrained, reluctantly, to assume the responsibility of suspending the accused Brother from all the privileges of Masonry until, the meeting of the Grand Lodge.

THE MAGAZINE.

"*The Freemasons' Monthly Magazine,*" published in Boston, by Br. Charles W. Moore, is a work creditable to the editor and honorable to the Fraternity, and which holds a reputation if equalled, *certainly unsurpassed*, by any other work of the same character, in this or any other country. And I take great pleasure in availing myself of this opportunity to express the deep obligation I am under for the valuable aid I have derived from the use of that work during the past year. It ought to be in the possession of every Mason.

THE TRESTLE-BOARD.

By a resolution of the last session of the Grand Lodge, it was made my duty to cause the work of the three first degrees of Ancient Craft Masonry to be fully illustrated in open Lodge during the session closing my administration. A committee was consequently appointed by me for that purpose. And I recommend that the Grand Lodge fix upon some time, in the early part of the session to hear their report. This is a subject of paramount importance, and the business of the session ought to be so arranged as to afford this committee ample time to report and fully exemplify the work in the three first degrees as required by the resolution referred to. In this connection permit me to suggest to your consideration the propriety of selecting some particular text Book *and requiring the same to be used in all our Lodges.* It cannot be doubted that a uniform use of the same

> text Book would be a valuable auxiliary in securing a greater uniformity in the work. It will not, I am sure, be deemed out of place to call your attention to the "TRESTLE-BOARD," as a work eminently meriting your approbation and adoption.

In connection with this subject, the committee to whom the Grand Master's address was referred, submitted the following resolution:—

> *Resolved*, That the "Masonic Trestle-Board," published by R. W. Br. Chas. W. Moore of Boston, is a publication eminently meriting the approbation of this Grand Lodge, and that the subordinates within the jurisdiction of this Grand Lodge, be recommended to make use of the same in conferring degrees.

BALLOTING FOR CANDIDATES.

> There is perhaps no question of Masonic Law of more vital importance, than the Law which governs the admission of candidates, and no one which has been more thoroughly agitated and discussed by the different Grand Lodges and Masonic Editors. The principles of this important privilege have been so well settled by our own Grand Lodge, that we can scarcely conceive an excuse for its abuse. Yet I regret to say that its abuse is becoming a matter of too common occurrence, or its principles are not fully understood. During the past year frequent complaints have reached me in relation to the proper exercise of this privilege. In one instance the W. Master refused to declare the candidate rejected after the result had been clearly ascertained by a repeated ballot. In our opinion such conduct is indefensible. The Worshipful Master is clothed with no such power. It is his duty to declare or cause to be declared the rejection of the candidate whenever the result is clearly ascertained. On receiving the information referred to, I ordered the candidate to be declared rejected, which I have no doubt has been done.

DISPENSING POWER.

The following view of this important prerogative of the Grand Master is eminently just and proper, and we thank our intelligent Brother for the frankness and truthfulness in which he has brought the subject before his Grand Lodge, as well as for the wholesome example of his own practice. We are of his opinion, that unless the abuse of this power can be prevented, (and we doubt if it ever can be so long as it exists,) it would be infinitely better for the Institution that it should be totally abrogated:—

> I have in the course of this Masonic year frequently, *very frequently*, been called upon for authority to act upon petitions and confer the degrees within a period shorter than the time prescribed by the regulations of our Grand Lodge, and also to entertain petitions from those who had not resided twelve months within our jurisdiction. The ready facility with which candidates are admitted into our Lodges is in my opinion the greatest danger to which our Institution is exposed. In the constitution of the Grand Lodge of England, is to be found a provision to this effect: "No Lodge shall on any pretence make any person a Mason without a regular proposition at one Lodge, which shall lay over until the next regular stated meeting, nor until his name, addition or profession and place of residence shall have been sent to all the members." To which is appended the following note, "No dispensation can be granted to suspend the operation of this law." This rule of the Grand Lodge of England is the result of a ripe experience, and strongly commends itself to our practice. Indeed so averse am I, to the exercise of this power, that I have deemed it my duty in every case, with one single exception, to decline granting the dispensation prayed for. And I am strongly impressed with the belief that the interest and the permanency of the Order would be greatly advanced by a *total abrogation of this dispensing power.*

PROFANITY AND INTEMPERANCE.

> Satisfied as I am that our Institution, properly administered and practised, is well calculated to exert a powerful influence in subduing human passions, and exciting to the practice of an elevated morality, I cannot let this occasion pass without reiterating the recommedation of my immediate predecessor, by again calling your attention to the subject of *Temperance*, and urging the great necessity and absolute duty of every good Mason to create for our Lodges a high standard of moral action. In order that Masonry may maintain its ancient doctrines, and enforce their practical exemplification, it behooves this Grand Lodge to enjoin upon its subordinates to take cognizance of the dereliction of its members in this respect. Temperance is the virtue first enumerated which Masonry regards as "*Cardinal.*"
>
> Masonry has created for itself a high standard and it is but just that the lives and conduct of its followers should be expected to conform to their professions, and our Lodges must be impressed with the obligation to maintain that standard. The purity of our precepts can only be manifested by our actions. "By their fruits ye shall know them." In some instances an ill-judged charity has permitted such to remain in some of our Lodges who are guilty of Intemperance and profane swearing, whereby the virtuous and good are made to distrust the excellence of our Institution. I recommend no new Masonic statute on this subject, but a practical illustration of the beautiful precepts already enjoined. In the "Great light of Masonry," which is ever open in all our Lodges, and recognized as the fountain of our principles and the rule of our action, nothing can be found to justify *profanity or intemperance*. These practices are clearly unmasonic, and we must so teach practically as well as by precept. No man, properly speaking, can be a Mason unless he be "a good man and obey the moral law," and no one can do so, and indulge in these disgraceful vices. Opposition, clothed in prejudice of immemorial duration, has given way, and now it only needs a faithful and honest practice of our precepts to convince the world of the goodness of our Institution.

THE GRAND SECRETARY.

We take great pleasure in transferring to our pages, the following well-merited tribute to the talents and faithfulness of our excellent friend and Brother, R. W. HARMAN G. REYNOLDS, Esq. the accomplished Grand Secretary of Illinois:—

> Before closing what I have to say on this occasion, I desire to advert in the most grateful terms to the material aid afforded me in the discharge of my duties by our R. W. Grand Secretary.
>
> It is but just to say that my labors have been greatly lightened, through the general promptness, fidelity and just conception with which he discharges the many duties of that important office.

The Grand Master concluded his admirable and well written address in the following appropriate words:—

> It affords me much pleasure to say that notwithstanding the few irregularities to which I have felt it my duty to call your attention, and which are to be plainly traced to the imperfections of man's nature, and while there are to be found in our

jurisdiction, differences of opinion, and sometimes upon cardinal points, yet, at no time in the history of the Institution in this State, have its friends had greater promise of its future usefulness. And now, while I am soon to retire from the high and responsible station, to which your generous confidence has elevated me, I have nothing to offer in return but the sincere tribute of a grateful heart, and to return my heartfelt thanks for the courtesy and respect, so generously manifested to me, throughout my official term, now advancing to a close. And while I may not have been able to bring into your service, that measure of ability so eminently possessed by those who have preceded me, or by those who may follow, yet I know that this Grand Lodge will do me the justice to believe, that my best exertions have been devoted to advance *the high and holy mission* of *Freemasonry*. And when the badge of office shall be laid aside, as a private member, my heart will be with you.

In conclusion, as we proceed to the business of our annual communication, let us remember that in all our deliberations we have high and lofty ends to accomplish, to promote the harmony and welfare of our beloved Order, and give practical effect to its beautiful precepts. And if we are not all permitted to meet together again in the Grand Lodge on earth, may we all so live that each one of us, without a single exception, may be able at last, to frame to pronounce aright the pass-word that will secure admission to ultimate communion with the Supreme Grand Master, in the Celestial Grand Lodge above.

THE PROCEEDINGS

Were chiefly of a local character, and while they indicate a high degree of prosperity in the Order in the State, they furnish few items of general interest. A charter was granted for a Lodge to work in the German and English languages, using the latter when practicable. We notice also that several expelled Brethren were restored, and a committee was appointed to revise the Constitution and By-Laws of the Grand Lodge. Measures were likewise adopted for the increase of the Grand Lodge Library, and the following complimentary resolution was unanimously adopted :—

> *Resolved*, That the signal ability, patience, wisdom, firmness and unwearied assiduity of our retiring M. W. G. M., JAMES L. ANDERSON, Esq., have won for him a good name in the homes and hearts of all the Lodges ; that his example is one which any successor may safely follow ; that his acts and decisions in this Grand Lodge have been strictly impartial and courteous, and that he carries with him our best wishes for his present and future welfare, and our sincere thanks for his Masonic services.

The officers for the current year are as follows :—William B. Herrick, M. D. of Chicago, G. M. ; James H. Hibbard, D. G. M. ; James R. Gorin, S. G. W. ; William A. Dickey, J. G. W. ; Harman G. Reynolds, of Knoxville, G. Secretary ; William McMurtry, G. Treas. ; Rev. John H. Hughes, G. Chap. ; Isaac R. Diller, G. O. ; A. R. Robinson, G. T. ; John S. Winter, Knoxville, Dep. G. Secretary ; W. W. Jackson, G. S. D. ; Henry T. Mudd, G. J. D. : A. J. Kuykendall, G. M. ; J. C. McMurtry, G. P. ; Robert Keith, G. S. B. ; O. N. Stafford and Ezra J. Higgins, G. Stewards ; Wm. B. Warren, Abram Jonas, and H. G. Reynolds, Committee on Masonic Jurisprudence ; J. Herman Bird, Thomas J. Pickett, and David B. Rice, Committee on Foreign Correspondence.

GRAND LODGE OF MAINE.

THIS Grand Lodge held its last annual communication at Portland, in May. The attendance seems to have been unusually large, and the proceedings indicate the Fraternity in the State to be in a healthy and prosperous condition. The M. W. Grand Master, TIMOTHY CHASE, Esq., opened the session in a well written practical address, from which we give several extracts as follows :—

The annual return of this day has again assembled us within these consecrated walls. Under the guardian care of the Grand Architect of the Universe, we have been permitted once more to come up to this place, to take counsel together and to legislate for the greatest good and ultimate well being of that portion of our Fraternity which has been committed to our care and protection.

GROWTH OF THE ORDER IN THE STATE.

My Brethren, I most heartily congratulate you upon the happy auspices which attend this annual communication.

Almost universal prosperity pervades our Order, and within our own particular jurisdiction, are we enjoying this blessing in an unparalleled degree.

The Lodges throughout the State were never more active in advancing the general welfare of the Fraternity, and in accomplishing the great and beneficent purposes for which they were formed, than during the past year.

It is a source of true congratulation, my Brethren, to contrast your last published proceedings with those of only six years since. Then but 25 Lodges were represented, with 1052 members, and 221 initiates during that year. Your last report shows 63 Lodges in active and healthy operation, with 2153 members, and 498 initiates during that year, and the several reports which will be submitted to you at this time will show this number to be still largely increased.

Thus in this comparatively short space of time has the number of our Lodges and their members been more than doubled. If our usefulness and prosperity were to be measured by numbers, the Grand Lodge of the State of Maine occupies a high position.

And it is hoped that with our increasing numbers, there is also a corresponding increase of virtue and intelligence, for without these *we are weak indeed.*

You will therefore be led to reflect, that the rapidly increasing numbers of new Lodges within this jurisdiction, and the consequently great numbers annually admitted to a participation in our mystic rites, render your labors and deliberations from time to time more arduous, and their beneficial effects more and more widely diffused.

During the past year more than ordinary zeal and activity have been observed in our midst, and the continued demand for new Lodges in different localities fully demonstrates that our progress is still onward.

THE CONCLUSION.

And in conclusion, my Brethren, I will announce, that it is not my intention to allow my name to be used again as a candidate for re-election to the office of Grand Master. It is not from any unwillingness on my part to render every service in my power for the advancement of our beloved Institution, that I have come to this conclusion : my bodily health and increasing infirmities admonish me that the responsible duties of Grand Master should be entrusted to another.

My continued ill health during the past year has deprived me of much pleasure on different occasions; and could I have been permitted to be present with you at your last annual communication, duty alike to you and myself, would have prompted me to decline the high honor which you conferred upon me.

Finally Brethren, may you "be kindly affectioned one to another, and may the "bonds of unity" and "the ties of brotherly love" bind you more firmly together, of that you may suffer no contention, "but that noble contention, or rather emulation, who can best work and best agree."

The committee on the subject, reported that returns had been received from sixtysix Lodges, by which it appeared that there had been *seven hundred and fortyone* initiations therein during the year, and that the present number of members belonging to these Lodges, is two thousand seven hundred and fifty.

The committee on the Grand Master's address, compliment that excellent officer and Brother by recommending "that the thanks of the Grand Lodge be tendered to him for the very faithful, impartial and honorable manner in which he has performed the duties of Grand Master for the past year." We regret to learn that Br. Chase is in feeble health at the present time. We trust however that though advanced in life he may be still spared to his friends, and that his Brethren may yet enjoy the benefit of his mature judgment and counsel for many years to come.

The report on correspondence is from the pen of Rev. Brother Cyrel Pearl, and is a lengthy and able paper. On the subject of Grand Lodge Libraries the committee say:—

> Many of the Grand Lodges exhibit a commendable zeal in the establishment of libraries, and it is hoped their example will be followed, not only by the other Grand Lodges, but by all their subordinates, so that each shall have a choice selection of works fitted to instruct the young Mason in the principles and duties of his calling. Every Lodge should have works of reference which may instruct the enquiring in the emblems, the jurisprudence, and the moral principles and duties of the Craft;—and where means will permit, treatises which may give instruction in the sciences inculcated in our rituals Your committee concur fully in the recommendation of P. G. M. Bradford, that this Grand Lodge should procure for its library the several volumes of the Freemasons' Magazine, published in Boston, by Br. Charles W. Moore. It would be of great service as a book of reference, when investigating questions of Masonic usage and jurisprudence. Several other Masonic periodicals have recently commenced, seem also worthy of a place in our library. The Acacia, commenced in January last, at Natchez, Mississippi, if we may judge from the numbers, will be found useful and interesting.

A large portion of the report is occupied in a philosophical discussion of the "The Aims of General Education." The subject is well and ably managed. The following extracts are all that we can spare room for at present:—

EDUCATION.

> One of the delightful features of the Masonic Institution, which we trace from year to year with growing interest, is the progress manifested in the cause of Education. In our own New England atmosphere of Free Schools, where the doors of the school-house are so freely opened to the poor and the rich alike, we can hardly appreciate the zeal and efforts of our Western Brothers in the cause of education; and especially have we failed to see the necessity of building Masonic Colleges and Seminaries. It is gratifying now to find no abatement of zeal in the Masonic Fraternity. That zeal which has been so devoted and praiseworthy in providing for the education of the poor and the orphans of the Masonic Fraternity, now seems to be flowing into the broader and deeper current of feeling in behalf of universal education. This is right. Freemasonry should not foster the narrow, the selfish and exclusive policy of the empty vine that bringeth forth fruit unto itself. While providing for her own household, and redeeming every social fraternal pledge, let us ever remember that in becoming Masons we cease not to be men and citizens, and that charity "to all mankind" should never be crippled, but rather enlarged by all the discipline we acquire in aiding a distressed Brother, his widow and orphans. It is with delight, therefore, that we witness this new phase of Masonic zeal, and bid it God speed till systems of free and universal education shall be as broad as the area of Freemasonry can be.

* * * * * *

> The knowledge of the DIVINE MIND rises higher in dignity and importance than that of the human mind, and there is nothing else now within our reach—to take rank between the study of man—the soul of man—and his Creator. Next to the study of the Divine Mind—the character, government and will of God, let us plant evermore the study of the human soul. Let us never for a moment give place to any other idea in the adjustment of our educational systems. Let us be fully impressed that this is the only true and rational view of Education, and that in all our plans and labors here lies a fundamental principle.

> Whatever is the order of arrangement in the process of development and the studies pursued, let us ever bear in mind that the highest and best of all sciences is the knowledge of God—the science of the Divine mind. Next to this, as created in the image of God, we range the human soul—the science of the human mind. Next in importance comes the human body—the earthly habitation of the soul, so closely linked with the destinies of the soul. Still lower in point of dignity and importance ranges the knowledge of the material world around us. Whatever else in this programme may be omitted, let us never more leave out of our educational system either of these last three branches of human knowledge. Let us insist with unshrinking fidelity, that the knowledge of God—of the soul of man, and of the earthly tabernacle, shall be earnestly taught to this great primary school of human life, and in every department of it, from the cradle to the grave. By adjusting our educational systems to this standard, we shall secure the conditions of substantial progress—not till this is done may we rest from our labors, unless it be to rest in our graves. From this point, and from the train of discussion which has led to it, we can see the adaptation of our Ancient Institution to the nature and necessities of man. We can see why in the progress of the ages it has been responsive to the desire for *light* and MORE LIGHT, as the knowledge of God dawned upon the darkness of the world. Ever recognizing the religious element in man and feeling his necessities for worship, for divine wisdom and help in every lawful endeavor, Freemasonry must, of necessity, place upon its Altar, whatever it might gain of Divine Providence, and thus allay itself with the religions of the ages. When the Hebrew dispensation unfolds its advancing light, she welcomes the teachings of Moses and the prophets. When the promised land is reached and conquered, and human wisdom and a purer worship builds its temple by the divine model, Solomon is honored by Masonic zeal and reverence, for he is honored of God as the chosen son of David. When a greater than Solomon appears, Freemasonry lingers not to stereotype or stagnate its faith, hope or charity, in the mere forms of Juda-

ism, but welcomes the Messiah, hastens forward to crown him King of Kings and Lord of Lords, unterrified by the skeptical sneer "Can any good thing come out of Nazareth?" Masonry does not hesitate to adopt the Baptist and the Evangelist, as patron saints, because the one was beheaded by regal power, and the other banished for devotion to a master who had been crucified as a malefactor.

She still lays the volume of revelation open upon her altar and calls it the great light of Masonry, summoning us to walk in its light, govern our life and mould our character, and draw inspiration for our faith, hope and charity from its inspired precepts and promises. Let us never forget our sacred pledges made before it. We may not be afraid to avow the faith and hope those promises inspire, if we are true to its precepts and the fraternal duties it enjoins.

Time with ceaseless wing is speeding our course through the toils and trials of earth to the land of rest and silence. May we retire from the hallowed scenes of this communication—from these fraternal greetings—from this beautiful temple erected to God and dedicated to Masonic purposes, with stronger hearts and nobler motives, so to live and labor, that the rest of the grave shall be sweet, and the memories of eternity full of thankfulness and joy.

The committee on Charters notice in terms of deserved approbation, the following article which they find in the By Laws of the Atlantic Lodge at Portland, viz:—

"*No candidate shall receive more than one degree at any one meeting of the Lodge, nor shall he be entitled to advancement unless he can pass a satisfactory examination in the degree or degrees preceding.*"

In connection with this subject, the following, which we find quoted in one of the reports, is pertinent:—

"May we not trace the existence of so many careless and indifferent Masons to the recklessness with which our Lodges hurry candidates from one degree to another, without any reference to their proficiency. In many (if not a majority of) cases, Candidates are hastened so rapidly from one department to another of our mystic Temple, that they have neither time nor opportunity to appreciate or even discover the beauteous furniture with which those apartments are adorned. Brethren, these things ought not to be. More attention should be paid to the Ancient Landmarks. The Candidates should have time to mark and inwardly digest what they have already received, before they are allowed to receive more. It is an old adage, that whatever a man knows little about, he cares but little for, and the less instruction the young Mason receives, the fainter will be his perceptions of the beauty and importance of the great principles which lie at the foundation of the Masonic Institution. If every Candidate were required, in accordance with the letter and spirit of the ancient regulations, to be thoroughly instructed in one degree before he is allowed to take another, we should not see so many rough Ashlers, lying all along our pathway."

The following are the officers for the ensuing year:—M. W. John Miller, Grand Master; R. W. Jabez True, D. G. Master; Ezra B. French, S. G. W.; William Kimball, J. G. Warden; Moses Dodge, G. Treasurer; Charles B. Smith, Rec. G. Secretary; Isaac Downing, Trustee of the Charity Fund; Allen Haines, Corresponding Grand Secretary; W. and Rev. Cyrus Cummings, Cyril Pearl, Joseph Hutchinson, Caleb D. Pillsbury, Uriah Balkam, Isaac Sawyer, Grand Chaplains; W. Stephen B. Dockam, G. Marshal; E. G. Rawson, S. G. D.; Hiram Chase, J. G. D.; J. D. Warren, O. A. Merrill, J. M. Crooker, William Andrews, G. Stewards; J. C. Boynton, John B. Sweat, G. Pursuivants.

KNIGHTHOOD IN PENNSYLVANIA.

The following report on the condition of the Order of Templar Masonry in Pennsylvania, is of sufficient interest and value, as a matter of future reference, to entitle it to a place in our pages, notwithstanding some slight defects in its history. The report was adopted by the Grand Encampment at Pittsburgh, in June last:—

To the M. E. Grand Encampment of Knights Templars of Pennsylvania:—

The Committee to whom was referred that part of the Grand Master's address at the last annual communication which relates to the "*Illegal association of Knights Templars in Philadelphia,*" respectfully submit the following report:—

The subject entrusted to the Committee involves a principle of no ordinary character, and which, if admitted to be legitimate, would introduce into the Masonic jurisprudence a novel and extraordinary feature, to wit:—the right and power of a Masonic body, to receive its own existence after a lapse of some twenty year's total extinction.

In order to understand the true position of this association in Philadelphia, it will be necessary to examine the history of Knighthood in Pennsylvania, so far at least as any history thereof is within our reach.

In 1814 a Grand Encampment was organized in Philadelphia, by Delegates from *N. York*, *Maryland*, *Pennsylvania*, and *Delaware*. Soon after this organization at least one Encampment was constituted in Philadelphia, under a warrant from this Grand Encampment. This Grand Body, after having existed for a number of years, ceased operations and became extinct. The Subordinate in Philadelphia, under the same influence, also ceased to meet and labor, and it too became extinct. After a lapse of some twenty years or more of total extinction and inactivity, this subordinate Encampment in Philadelphia assumes the power to resuscitate and revive its own existence, and now claims to be a lawfully constituted Encampment of Knights Templars and appendant Orders.

The existence of this association, being so directly opposed to the established usages and customs of the fraternity, your Committee deem it unnecessary to investigate its legality, especially so, in view of the fact, that this Encampment became the subject of consideration and action of the General Grand Encampment of the United States, in 1850, and was by that Grand Body declared to be "*illegal and justly subject to condemnation and non-intercourse on the part of all regular Encampments.*"

Since our last annual communication we have learned through a reliable source that a so-called Grand Encampment of Knights Templars, has been organized in Philadelphia by authority, and under the jurisdiction of the Grand Lodge of Pennsylvania. This extraordinary assumption of power and authority on the part of the Grand Lodge, involves a question of great magnitude and importance to the whole Fraternity, to wit:—Is a Grand Lodge of Ancient Craft Masonry, the fountain and source of all Masonic power and authority within the limits of her Jurisdiction?

Whether such power and authority, over ancient Craft or Symbolic Masonry, is legitimately vested in a Grand Lodge, is not the province of your Committee to investigate—but whether such power and authority, lawfully extend beyond Symbolic Masonry, including Christian Knighthood, we conceive to be a question within the range of our duty, and we will accordingly proceed to examine it. And we remark in the first place that if the power and authority claimed by the Grand Lodge of Pennsylvania, is legimate, that such power and authority has been misconceived by the combined wisdom and intelligence of all other Grand Lodges both in Europe and America—for in no instance can we find a precedent, where any other Grand Lodge has ever claimed or exercised jurisdiction over the Orders of Christian Knighthood. The power, jurisdiction and authority of a

Grand Lodge, constitute a part of the usages and customs of the Order, and as such are unalterable and unchangeable.

If the jurisdiction and authority of a Grand Lodge, were subject to its own regulation and extension at pleasure, there would be no end to alteration and invasion of the rights of one Grand Lodge by another. The established usages and customs of the Order, whether found in the jurisdiction of a Grand Lodge, or in anything else pertaining to the Order, are sacred and inviolable, and subject to no change or alteration. This being an universally acknowledged principle, let us inquire what has been the usage and custom, since the origin of the Orders of Christian Knighthood in the organization of Encampments of Knights Templars. Christian Knighthood had its origin in the Crusades, in or about the year 1118, and its primary object was the protection of the pilgrim in his journey to the *Holy City*.

Hugh de Payens and Geoffrey de St. Aldemar, together with seven other youn French noblemen bound themselves together by a solemn obligation to defend the pilgrims from infidel enemies, and they proceeded to the Holy Land to carry into effect the objects of their organization. They enacted their own laws and made such regulations for their own government, as the objects of their associations, and the circumstances by which they were surrounded, demanded. During their stay in the Holy Land, great acquisitions were made to their number, and their virtues, and well earned fame, excited the admiration of all Europe, and particularly of European Princes—who, after their return from the HOLY WARS, conferred upon them large estates—after which numerous Commanderies were organized, over each of which was placed an officer, called PRIOR, or *Eminent Grand Commander*.

From this time for many successive years, the Order passed through various vicissitudes, and serious persecutions—and was governed by a succession of Grand Masters, when it finally passed into English hands, by the Election of *Sir Sidney Smith*, Grand Master, in 1838. The Templars who returned from the *Holy Wars* with Richard the 1st, established three Encampments in England. One in London, one in Bristol, and one in York; and these three Encampments are the parent head of Christian Knighthood in England and America.

Up to the time when the Order passed into the English hands there is no evidence, that it ever was under the jurisdiction of, or in any way identified with, ancient Craft Masonry. The Templars were not subject to any tax, or tribute to Freemasonry, but were left to enjoy and dispose of their vast possessions in that way which suited their own dispositions. They enacted their own Laws, selected their own officers—established their own Subordinates, without the interference of any Grand Lodge.

An opinion is prevalent, and maintained by some Brethren, that the articles of Union between the two Grand Lodges in England in 1813, placed the Orders of Christian Knighthood under the protection and jurisdiction of the United Grand Lodge of England. The fallacy of this opinion, will readily be perceived, by a reference to the articles of Union, ratified by the Grand Lodges of England, in Dec. 1813, as published in the "Masonic Library," by Bro. Hyneman, of Philadelphia, Art. 2d, Vol. 1st, No. 8:—"It is declared and pronounced that pure Ancient Masonry, consists of three degrees and no more, viz:—E. A, F. C., and M. M., including the Supreme Order of the Holy R. A.," and then it is added "but this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the Degrees of the Orders of Chivalry, according to the Constitutions of the Orders." It is contended that this proviso places the matter beyond dispute—but the very fact of inserting this proviso makes the conclusion irresistible, that so far from claiming authority and jurisdiction over these Orders, it is expressly *disclaimed* by a permission, or rather a disinclination, to interfere with their rights and privileges as an independent Order, and this inference is strengthened by the article itself in declaring:—"*That Ancient Masonry consists of three degrees and no more*," unmistakingly indicating that the jurisdiction of a Grand Lodge, is confined to Ancient Craft Masonry.

Your Committee are also aware, that an opinion is prevalent among Knights Templars "that the Orders of Christian Knighthood are dependent upon Freemasonry for its cement, and that the principles that govern one govern both," simply "because no man can become a Knight Templar who is not a Mason of the R. A. Degree." This opinion we conceive to be founded on error; there is no evidence, nor any usage or custom in the Order, which warrants the conclusion. To argue that because a man must be a R. A. M. before he can be a Knight Templar (it therefore follows, as a necessary consequence that Knighthood is dependent upon Freemasonry for its cement, and is therefore governed by the same principles,) would be to argue upon false premises; for although such a regulation does exist in our Order, it must be borne in mind, that it was incorporated into their Laws by the Templars themselves, and was not prescribed for the Order by Freemasonry.

But the fallacy of this position will still more clearly appear if we compare the origin, design and laws of Christian Knighthood, with Ancient Craft or Symbolic Masonry.

Ancient Craft Masonry, had its origin in architecture, and maintained its opertive character until the building of the Temple, at Jerusalem, by King Solomon, when it assumed a speculative character, which it has ever since maintained. This change in the Institution, gave it the character of a "Sublime System of Morality, veiled in allegory, and illustrated by Symbols and Emblems"—a system in sublimity unequalled by any human Institution, and excelled alone by the Christian Religion. It has never claimed to be a Religious Institution, nor has it ever approached any nearer to Christianity, than to enforce the practice of moral and social virtues. Her doors are open to men of all Religions—the Christian, the Jew, the Turk, the Mussleman, and the Mahomedan, have equal access to her sublime mysteries, requiring ONLY from candidates for admission, a firm belief in the existence of a Supreme Being, the Ruler and Governor of the Universe; in short, it is the boast of Freemasonry that she unites in one common fold, men of ALL RELIGIONS. On the other hand, Christian Knighthood is essentially a Religious Order, founded upon the Christian Religion, and the practice of that system of Christianity established by the sufferings, the death and resurrection of the Son of God. It was essentially Christian in its origin, and has maintained that character ever since. The doors of the Asylum ever have been, and ever must be effectually closed to all, but the true and sincere believer in the Christian Religion and its Divine author, and yet it its contended that the principles that govern our Institution also govern the other—and that the Orders of Knighthood, which are founded upon, and identified with, the Christian Religion, are dependent upon Freemasonry for its cement—the idea is too absurd to admit of further argument.

It is true, the Templars have incorporated many of the ceremonies and adopted most of the usages and customs of Ancient Craft Masonry into their Order, because they were suitable (but not essential) to the existence of Christian Knighthood. As an Order, founded upon the Christian Religion, it could have existed independent of any ceremony or any usage or custom of Symbolic Masonry, for its aim and object soar far above the aim and design of Ancient Craft Masonry. It is contended, that inasmuch as the Order of the Knights of the Red Cross, has been incorporated into our Encampments, and as that Order is intimately connected with the R. A. Degree, Christian Knighthood is therefore identified with Ancient Craft Masonry.

It is true that the circumstances which gave rise to that Order of Knighthood, are intimately connected with the circumstances peculiar to the R. A. Degree; but this Order, in its origin, had no connexion with Christian Knighthood; nor has it ever since become identified with it. In Europe it is to this day a separate and distinct Order:—it was incorporated into our Encampments by the General Grand Encampment of the United States, not as a part of Christian Knighthood, but simply because it was an Order of Knighthood, and is now conferred as a preparatory step to Christian Knighthood.

In conclusion, as a matter of interest to Templars generally, and as a means of correct information, as to the true source and fountain of authority and jurisdiction over the Orders of Christian Knighthood, in the United States, we beg leave to subjoin the following :—

In 1805 the first Grand Encampment of Knights Templars, in the United States, was organized at Providence, by Delegates from Massachusetts and Rhode Island ; and, in 1816, this Grand Encampment sent three Delegates to a General Convention of Knights Templars in New York city, at which time the General Grand Encampment of the United States was duly organized. This General Grand Body has since that time continued in successful operation, and it now numbers 28 subordinates to State Grand Encampments, all acknowledging its jurisdiction, and we trust the time is not far distant, when every State in the Union, can boast of a Grand Encampment subordinate to the General Grand Encampment of the United States.

Your Committee offer the following :—

Resolved, That the General Grand Encampment of the United States is the only true source and fountain of authority and jurisdiction over the Orders of Christian Knighthood in the United States.

Resolved, That the Grand Lodge of Pennsylvania, in authorizing the organization of a Grand Encampment of Knights Templars in Philadelphia, and assuming jurisprudence over the same, has invaded a jurisdiction independent of Ancient Craft Masonry, over which, as an Order, she has no lawful authority, either by usage or custom.

Resolved, That all Knightly intercourse between the Sir Knights acknowledging the jurisdiction of this Grand Encampment, and the so-called Knights Templars in Philadelphia, is hereby strictly interdicted.

All of which is respectfully submitted.

J. B. MUSSER, } *Committee.*
WM. WOLF, }

GENERAL GRAND ENCAMPMENT.—OFFICIAL CIRCULAR.

OFFICE OF THE GRAND MASTER
OF THE GENERAL GRAND ENCAMPMENT OF THE UNITED STATES.

Columbus, Ohio, December 1, 1855.

To all true and courteous Sir Knights within our jurisdiction—GREETING :

WHEREAS, it has been duly certified unto me, that under and in pursuance of the authority of the Royal Exalted Religious and Military Order of Masonic Knights Templar in England and Wales, (whose statutes have been carefully examined by me,) Sir Knight Captain WILLIAM JAMES BURY MCLEOD MOORE, is the Very Eminent Provincial Grand Commander of the Order in Canada ; and that the regular and lawful Encampments within his Province are, The Hugh de Payens, city of Kingston ; The Geoffrey de St. Aldemar, city of Toronto ; The William de la Moore the "Martyr," city of Quebec ; therefore, the officers and members of said Encampments, with such others as may hereafter be instituted and created under the high authority aforesaid, are, and of right ought to be, in fraternal union and Knightly relation with all the officers and Sir Knights, within and subject to the jurisdiction of our General Grand Encampment. But it is enjoined upon all of our Subordinates and Worthy Sir Knights, to hold no fellowship or communion with any pretenders to our Order coming from the said

Province, and not hailing from the Encampments aforesaid, or, as residents of Canada, not being in fealty to the Supreme Grand Conclave of England and Wales.

And that the intercourse between the two High Powers, and their Subordinates, may continue to be most fraternal and Knightly, the Commanders of such of our Subordinates, as adjoin a foreign and lawful jurisdiction, are requested to strictly conform to the requistions of the 1st Clause of the 10th Section of the 2d Article, and the 5th Section of the 3d Article of our General Grand Constitution.

And, whereas, it has been represented unto me, that there is an illegal self-constituted and misguided body of men in and about the City of Philadelphia, State of Pennsylvania, who style themselves Knights Templars, and professing to have the right, without Warrant or Dispensation from our General Grand Body, to confer the Orders upon others :

Now, be it Known, That all such, and those they may have thus clandestinely created, are in rebellion to lawful and constituted authority, and are not in fellowship with our Subordinate, the Grand Encampment of Pennsylvania, of which our worthy and illustrious Sir Knight W. W. Wilson is Grand Master.*

It is, therefore, especially enjoined upon all of our Subordinates, their officers and members, to be exact and rigid in their discipline relating to their intercourse with way-faring Knights from without their respective jurisdictions, and especially as to those hailing from Pennsylvania, that no one pretending to have been created a Knight in that State may be countenanced or acknowledged, unless created under, and by the authority of, the aforesaid Grand Encampment of that State, or of our Subordinate, working under our Dispensation at Waynesburgh ; and to the end, also, that none of the impostors or rebellious of other jurisdictions, if any there be, shall have intercourse or communion with any of our true and courteous Sir Knights throughout our entire jurisdiction.

At our next General Grand Convocation, to be held at the City of Hartford, Connecticut, on the 2d Tuesday of September next, it is requested that all of the officers and representatives of Subordinate Encampments, and visitors then present, will wear the jewel and badge to which their office and rank in the Order entitle them, and that all will be clothed as becomes Knights of our Illustrious Order. But, and until further ordered by the General Grand Encampment, the citizen black hat will be recognized and approved in the place of the military chapeau, or helmet.

Our Worthy Sir Knight, our General Grand Recorder, will make out and certify, under the official seal, a suitable number of copies of the foregoing to each of our Subordinates, and also to the M. E. Provincial Grand Commander of the Province of Canada, and to the M. E. and Supreme Grand Master of Masonic Knights Templars in England and Wales.

W. B. HUBBARD, *G. G. Master of the G. G. Encamp. of U. S.*

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*Charles E. Blumenthal of Carlisle, Penn. is now Grand Master : official advice of which was not in the possession of the General Grand Master, until after the publication of this Order.

MASONIC CHIT CHAT.

☞Our contemporary of the London Freemasons' Magazine, lays down as a rule, that, "A Warrant or Charter issued by the Grand Lodge of one country may be enjoyed in another, without infringing any prerogative whatever." We apprehend that his Grand Lodge would take a different view of the subject, if one of the Continental Grand Lodges were to establish a Lodge in London. Whatever the practice may have been a century ago, the rule would now find but few advocates in any country, where there is a Grand Lodge regularly established.

☞We understand that the Officers of Hiram Lodge, at West Cambridge, were publicly installed last month. After the ceremonies were over, the Brethren and their ladies sat down to an excellent supper at the Lexington House. The occasion is said to have been a very pleasant one.

Bro. SHEPPARD'S ADDRESS.—We conclude the present month the publication of the excellent address delivered by our talented friend and Brother, R. W. JOHN H. SHEPPARD, Esq, at Portsmouth, N. H., on the 24th June last. We know that such addresses have of late become so common, and as a general thing, there is so much sameness in them, that they are seldom read. There are however exceptions to all rules, and Brother Sheppard's address is one. It is a learned and elegant performance, independently of the great value of its historical references; and if any of our readers have hastily passed it over, they will be amply repaid, now that it is fully before them, by giving it an attentive reading.

☞The Grand Lodge of Alabama held its annual communication last month. Among the interesting ceremonies was the presentation of a beautiful Gold Jewel to their Past Grand Master, David Clopton. An eloquent and interesting address was delivered by the Grand Orator, Lewis E. Parsons. Officers for the year 1855, are M. W. Sterling A. M. Wood, G. Master; R. W. J. McCaleb Wiley, D. G. M.; H. S. Shelton, S. G. W.; J. H. Danforth, J. G. W.; Thomas Welsh, G. T.; Amand Pfister, G. Secretary.

THE ORDER IN INDIA.—The latest accounts from India represent the Order in that distant region in an increasingly prosperous conditon. A quarterly communication of the Dist. Grand Lodge was held at Calcutta in March, and again in June, at both of which meetings there was an unusually large attendance. At the former, the death of R. W. Br. Chaunce, Past D. Provincial Grand Master and late G. Treasurer, was announced and suitably noticed; also the death of the Prov. Grand Sword Bearer. A Charter for a new Lodge (*Fidelity*) at Darjeeling, was received from the Grand Lodge of England.

CHINA.—The Royal Sussex Lodge at Canton, has recently transmitted to the G. Lodge of England, in charity, twenty guineas to the Girls' School, twenty to the Boys' School, and ten to the Widows' Annuity Fund,—an evidence of its great prosperity, as well as its beneficence.

☞We regret to learn the death of Brother FLOWER, of Mansfield, La. He died suddenly, of yellow fever, at the mouth of Red River, in August last. Br. F. was a zealous and inteligent Brother, whose loss will be severely felt by the Fraternity in the vicinity of his residence.

☞*Reprint of the back Volumes of this Magazine.*—We have been requested by Brethren in different sections of the country, to state on what terms we can afford to reprint the volumes of this Magazine from its commencement. To this inquiry we answer—that we will furnish the entire set of *fifteen volumes*, revised, with copious indexes, and neatly bound, at THIRTYFIVE DOLLARS, provided *one thousand* sets be subscribed for by responsible persons. This will enable Lodges forming Libraries, and individual Brethren, to obtain the work complete, at less than the original subscription price, including binding. This answers the inquiry, and is therefore sufficient for the present.

☞Brother E. S. Higgins, Chicago, Illinois, is an authorized agent for this Magazine.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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THE GRAND LODGE OF ENGLAND.

THE first general assembly or congregation of Masons in England, of which we have any knowledge, was held at York, in the year A. D. 926.* The immediate occasion of this assembly is variously stated by the early Masonic historians, though they all agree as to its having been held about the year named. The first printed Book of Constitutions, published in 1723, states the fact in the following words:—"Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said Craft, and the honorable principles whereon it is grounded, *purchased a free charter* of King Athelstan, his father,* for the Masons having a *correction* among themselves, (as it was anciently expressed,) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and General Assembly.† That, accordingly, Prince Edwin summoned all the Masons in the realm, to meet him in a congregation at *York*, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that Assembly did frame the Constitution and Charges of an *English Lodge;* made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons." This assembly, or general congregation, is usually called by the early Masonic writers, a *Grand Lodge*, though it is not quite certain that the Masons of that time had any very clear conception of such a body. But let this be as it may, it is certain that the *General Assembly* at York in 926 was a very different body from a *Grand Lodge* at the present time. That Assembly was not restricted, as Grand Lodges are now restricted, to the Masters and Wardens of private Lodges, with the Grand Master and his Wardens at their head. On the contrary, it consisted of as many of the Fraternity *at large* as, being within a convenient distance, could attend. The idea of confining the privileges of Masonry to certain individuals, by a warrant of constitution, had then no existence. There was but one family among Masons, and every Mason was a branch of that family. "Until late years," says Bishop Mant, "the Grand Lodge, as now constituted, did not exist; but there was but one family of Masons; and any sufficient number of Masons met together, with the consent of the civil Magistrate, to practise the rites of Masonry, without warrant of constitution." And this continued to be the organization (if organization it were) of Masonry in England up to the year 1717, when the Order having fallen into decay, from the want of some efficient head and more fixed and certain rules of government, the "*four old Lodges*"‡ then existing in the city of London, came together in February of that year at the Apple-Tree Tavern, and having placed the oldest Master Mason among them in the chair, resolved to organize a Grand Lodge; which resolution they carried into full effect on the ensuing 24th June, by electing Mr. Anthony Sayer, Grand Master. He was forthwith "invested" by the said "oldest Master," "installed" by the Master of the "oldest Lodge," and duly congratulated by the assembly. The Grand Master immediately entered on the duties of his office, appointed his Wardens and commanded the Brethren of the four Lodges to meet him and his Wardens quarterly in communication.

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*York fills so prominent a place in Masonic history, that a brief notice of it may not be uninteresting to our readers, nor wholly inappropriate in this connection. It is reckoned the second city in England in point of rank, though it is far from being so either in point of size or commercial importance. It is the capital of Yorkshire, (one of the northern counties,) and is situated on the Ouse, at the influx of the Foss, which two rivers traverse its interior. It is enclosed by ancient walls, flanked with towers, and forming a fine promenade, and is entered by ten gates, some of which are remarkable structures. Except the castle, which occupies nearly four acres of ground, between the rivers above named, most of the public edifices of interest are in the northern section of the city. At the head of these stands the celebrated Minster, or Cathedral, the finest structure of its kind in England, built chiefly in the 13th and 14th centuries. It is 524 feet and a half in length, 222 in breadth, internally, with a tower 234 in height, besides two other towers on its western front, respectively 196 feet in height. There are forty churches in the city; several Roman antiquities; the remains of an Abbey, built by William Rufus, and of a College, founded by Henry VI. It was the residence of Hadrian, Severus, Constantintius Chlorus, Constantine, and other Roman emperors. Severus died there in A. D. 212. Under the Saxons it was successively the capitals of the kingdoms of Northumberland and Deira. It suffered for opposing William the Conqueror; and in the civil wars it took part for the king; but, on the other hand, was noted for its opposition to the arbitrary decrees of James II. Thus it will be seen, that it is a place of much historical note, as well as Masonic interest.

Such was the origin of the present Grand Lodge of England, and of the system and plan of government of Freemasonry, as it is now practised throughout the world. From this period all is clear and authentic. "In every estimate," says our learned Brother Oliver, "that I have been able to form of Freemasonry, the foundation on which I invariably build is, the system as it was promulgated at the revival in 1717. *This is a rock which will firmly sustain any edifice that may be placed upon it; for, it is the only certain standard of truth established by authority.*"

The first business of the Grand Lodge thus organized, was to "put the system into a form consistent with ancient observances." To this end, they used the most strenuous exertions. In their own words, they "perused old manuscripts, digested ancient Constitutions, collected the old Gothic charges, and consulted intelligent Brethren, about those secret rites, and ordinances, and doctrines, which were never divulged in manuscript," and "embodied every hint which had the unequivocal sanction of ancient usage in its favor." "The labors of these eminent Brethren," (says our learned Brother,) "have placed Freemasonry on a basis that cannot be shaken; and the *ceremonies* and *doctrines* which were used by them, *I will defend to the death*, as containing the *true* and *unalterable principles* of the Craft." "The necessity," says Preston, "of fixing the original Constitutions as the standard by which all future laws in the society are to be regulated, was so clearly understood and defined by the whole Fraternity at this time, that it was established as an unerring rule, at every installation, public and private, for many years afterwards, to make the Grand Master, and the Master and Wardens of every Lodge, engage to support the original Constitutions; to the observance of which also, every Mason was bound at his initiation." And this "unerring rule," we are proud and happy to say, is still acknowledged and respected by the Fraternity in America, however it may have been disregarded elsewhere. It is the sheet-anchor of our safety; and whoever would cut our *Craft* loose from it, would set us adrift without compass or chart to buffet the storms and the dangers of an unknown sea.

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*King Athelstan was never married, and died without issue in 940. Edwin was his brother. The error is corrected in the subsequent editions of the Constitutions.

†Not previously possessing any such power, there was of course no governing body, or other supreme head than the king.

‡These four old Lodges were—1. The Lodge of St. Paul, now the Lodge of Antiquity, and at the time held its meetings at the Goose and Gridiron tavern, in St. Paul's Churchyard. 2. Lodge No. 2 met at the Crown tavern, Drury-lane, and has been extinct some sixty or more years. 3. Lodge No 3 held its meetings at the Apple-tree tavern, Covent-Garden. It has been extinct many years. 4. The last of the four met at the Rummer and Grapes tavern, Westminster. It continued a nominal existence until within a comparatively few years, when it was merged in a new Lodge, under the name of The Somerset-house Lodge. These old Lodges, after the organization of the Grand Lodge, retained, as an especial privilege, their original power of *making*, *passing*, and *raising* Masons, being termed Masters' Lodges; while the other Lodges, (new,) for many years afterwards, had no such power; it having been the custom to *pass* and *raise* the Masons made by them, in the Grand Lodge, *only*.

It is not agreeable to our present purpose to trace in detail the history of the Grand Lodge of England,—that is generally well known, or may serve for another occasion. It is sufficient therefore to say, that it has ever been fortunate in the selection of its Grand Masters, and in being able at all times to enumerate among its members and supporters, many of the most distinguished and learned men of England, in all the departments of literature, science, and divinity. Its Grand Masters since 1721, have been in regular succession, the Dukes of Montagu, Wharton, Buccleugh, and Richmond; the Earls of Abercorn and Inchiquin; Lords Colerain and Kingston; the Duke of Norfolk; Lord Lovel; Viscount Montacute; the Earls of Strathmore and Crawford; Viscount Weymouth; the Earl of London; the Marquis of Carnarvon; Lord Raymond; the Earls of Kinton and Morton; the Lords Dundley, Cranstown, Byron and Carysfort; the Marquis of Carnarvon, again; Lord Aberdour; Earl Ferrers; Lord Blaney; the Duke of Beaufort; Lord Petre; the Duke of Manchester; the Duke of Cumberland; Prince of Wales (afterwards George IV.); the Duke of Sussex, and the Earl of Zetland, who at present presides over its deliberations. Such an array of distinguished names is sufficiently indicative of the exalted character this Grand Lodge has ever held in the public estimation, as the head of an extensive and powerful moral and benevolent association; and it is also a sufficient answer to the sneers of the scoffer and the slanders of the malicious.

We have seen that in 1717, the Grand Lodge was composed of but *four* Lodges, all of which were located in the city of London. The number at present on its roll is a little short of *one thousand*, scattered over the face of the whole earth. Wherever the foot of the Saxon has been able to find a resting place, or Christianity a name, there has the banner of the Grand Lodge of England, at some time, waved over Brethren acknowledging her parental authority. She has penetrated the utmost bounds of the earth, and marching hand-in-hand with civilization, opened the way for the spread of those pure doctrines under whose benign influences the wilderness is made to blossom as the rose. She has been to Christianity as the "voice of one crying in the wilderness, prepare ye the way of the Lord, and make his paths straight." The sun never sets upon her jurisdiction. The mantle of Night is not large enough to enclose within its folds the circle of her authority. In the four quarters of the world, from the icy regions of North America to the burning sands of the farthest India, her voice is heard and her mandates obeyed. But we must hasten on with our narrative.

The new Grand Lodge, from the date of its organization, continued to assemble quarterly at various taverns and public halls in the city, until the premises at present occupied by it had been purchased and fitted for its reception. These are known as the Freemasons' Tavern, in Great Queen-street, Lincoln's-Inn-Fields, near High Holborn. The estate originally consisted of two spacious dwelling houses and a large garden, and was purchased in 1774, at a cost of about sixteen thousand dollars.* Extensive alterations and additions were of course required, and these were made. The old buildings were fitted up for a tavern,† and a Hall for the accommodation of the Grand Lodge was built in what was then the garden. The corner-stone was laid on the first of May, 1775, and so rapidly was the work carried forward that on the 23d of May, 1776, it was Dedicated in solemn form, "in the presence of a brilliant assembly of the Brethren." There are two principal halls, which are used by the Grand Lodge as occasion requires, besides the apartments commonly occupied by the Lodges. The smaller of the two main halls is the one in which the Grand Lodge holds its quarterly communications, and is called "*The Temple.*" It is in size about 60 by 40 feet, within the walls, and was originally handsomely ornamented. The larger hall, used by the Grand Lodge on its festival occasions, is the richest and most beautiful Masonic Hall in Europe. The description of it by Preston, answers as well for the present time, as when it was written. The entrance to it is from the committee room, through a small gallery, on the right of which is a commodious flight of steps leading to the under-croft or ground apartments, and on the left a small room appropriated for the reception of wines on grand festivals; above this is a large music gallery, capable of containing three hundred spectators, exclusive of the band of music, supported by pillars and pilasters of the composite order. The length of this building within the walls, is 92 feet; it is 43 feet broad, and upwards of 60 feet high. At the upper-end of the hall there is a place allotted for the Grand Officers and their attendants, when the Grand Lodge meets, which takes up about one-fourth of the whole length, and which is higher than the rest by two steps; at the extremity of which is a very beautiful alcove of a semi-circular form, in which is fixed a fine organ. On the right and left of this elevated place are two galleries, supported by beautiful fluted pillars of the Corinthian order, either for music, or to admit ladies to the sight of such ceremonies as the laws of the society will permit. The remaining part of the hall is for the use of the Grand Stewards, and Brethren in general, when the Grand Lodge assembles. The pilasters on each side of the hall are fluted, and otherwise most beautifully decorated. Between these pilasters there are places appropriated for the reception of full-length paintings of the Grand Masters.* Above them are places for such historical paintings as have some affinity to the science, or are expressive of the virtues of Freemasonry. All the other intermediate spaces are elegantly decorated with the most beautiful emblematical, symbolical, and hieroglyphical figures and representations of the mysteries of the royal art.

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*The present value of the whole property is probably not less than one hundred and fifty thousand dollars.

†The Tavern was rebuilt a few years ago, and is now one of the best public houses in London.

Round the top of the side walls runs a small ballustrade, or rather a kind of ornamented iron pallisades, capable of holding a vast number of spectators; above which a number of semi-circular windows are placed, so contrived as to open and shut with the greatest ease and facility, to let in fresh air as often as may be required. The roof is, in all probability, the highest finished piece of workmanship in Europe; having gained universal applause from all beholders. In the centre a most splendid sun is represented in burnished gold, surrounded by the twelve signs of the Zodiac, with their respective characters, viz: Aries ♈, Taurus ♉, Gemini ♊, Cancer ♋, Leo ♌, Virgo ♍, Libra ♎, Scorpio ♏, Sagittarius ♐, Capricornus ♑, Aquarius ♒, and Pisces ♓. Whenever the Grand Lodge assembles in it, the hall is further ornamented with five brilliant and rich cut-glass chandeliers, the most magnificent of which hangs above that part of it occupied by the Grand Officers; the other four are distributed in pairs at equal distances. These lustres, with a sufficient number of sconces, in which only wax lights burn, illuminate the hall with great brilliancy.

Such was this splendid hall more than half a century ago, and the description does not differ essentially from its present character and appearance. The other parts of the premises have recently undergone very extensive alterations, and a new Masonic room has been fitted up on the third floor. It is called *The Crown*, and, says our cotemporary of the London Magazine, promises to be most effectively furnished. "The walls are blue panel, enclosed in a crimson and gold border of a rich character—the decorations of the cornice, which are to be emblematic of our Order, will render it truly *The Lodge-room.*"

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*Those at present in the hall are, the Prince of Wales, (George IV.), the Earl of Moira, the Dukes of Cumberland and Manchester, Lord Petre, the Duke of Kent, Duke of York, Duke of Sussex, (in his Scottish costume,) the Duke of Athol, and the Earl of Zetland. There is also in a recess in the East, a fine marble statue of the late Duke of Sussex.

"*The Tavern*," as a part of the establishment, is one of the finest in London, in its interior arrangements; though its location is not perhaps equal to those at the "West end" of the city. It is however the general resort of Brethren visiting London; and a brief description of the improvements recently introduced, may not, therefore, be out of place in this connection; nor will it be wholly without interest to those of our readers—and some doubtless there are—who may have at some time made it their temporary home, or who may contemplate doing so at a future period. The left hand room on the ground floor is called *The Star*, the walls of which are covered with a crimson and drab paper with gold mouldings, and, to aid the quiet elegance of the walls, the window draperies are rich green. In the rear of the Star is *The Rose;* the walls of which are covered with a paper having a deep green ground and white foliage. On the right of the entrance hall is *The Clarence*, doubtless so named after that "worthy Mason and honest King," William IV.; the walls are overspread with a gorgeous arabesque paper of the richest coloring, in which gold predominates. Ascending to the first flight we reach *The Dining Room*, in the front of the building, and the decorations of this room are most superb; the papering is a large medallion pattern, the ground being a rich green, the ornaments orange and crimson, the whole enclosed in a gold moulding; there are two wax-lighted glass chandeliers, of a singularly light and elegant design, and the carpet, corresponding with the paper, renders the *tout ensemble* magnificent; the ante-room being a quiet pale green, adds to the effect of the entrance into the dining-room. The central saloon of this floor is named *The Sussex;* its decorations are a complete contrast to its companion, the walls being of a delicate green ground with a light white floral pattern: this is in panels, with gold mouldings, the pilasters and doors of satin-wood; three gas chandeliers, and noble pier glasses, multiplying their effect, render this a most attractive apartment. *The Cambridge*, which is the second floor front room, is decorated in the Elizabethan style. *The Glee-room* has been improved and richly ornamented.

Such is *The Freemasons' Tavern*, as our London Brethren seem to delight in calling their *Masonic Home* in the great metropolis of the world. And such, also, is a brief description of the whole of this splendid and valuable property of the Grand Lodge of England. It is perhaps to be regretted that it is not entirely and exclusively devoted to Masonic purposes; or, in other words, that the Masonic apartments are not more distinctly separated from the tavern-business of the premises. But our

Brethren in Europe entertain different notions of the propriety of holding Masonic Lodges in public houses from those generally entertained at the present time by the Fraternity in this country. We meet with Lodges at taverns more frequently than at more private and retired places, in all parts of Europe; and it was formerly so in this country. But it is not so now. Most of our Lodges either have halls of their own, or rooms fitted up for their accommodation, in places more consistent with the moral teachings of the Institution. Aside from all other considerations, few public houses, from the nature of their business, can afford that security and quiet which are necessary to the proper working of the Lodge. There may be exceptions to this, but as a general rule the proposition is true. No such objection however, lies against the Masonic apartments in the Freemasons' Tavern at London. The arrangement there is such as to afford, probably, all the security and quiet desired. But this is not always the case, nor can it be, in the smaller taverns in the interior towns; and the fact that the parent body occupies rooms in a public house, or that its apartments are immediately connected as a part of such a house, is a sufficient warrant for its subordinates to hold their meetings in similar, though less secure places, even when better accommodations could be had, at less expense, in private buildings. We say at less expense; and this is true in more senses than one. Our English Brethren have what they facetiously call the "knife and fork degree,"—a degree which usually comes off after the Lodge is closed, and a tavern is a very convenient place in which to confer it. But it is an expensive degree; the fee for which is, we fear, too frequently paid in loss of health, or in the contracting of habits equally prejudicial to personal comfort. This consideration alone should, it would seem, be sufficient to render a change in this respect most desirable.

We had expected to conclude in the present number what we proposed to say in relation to the Order in England; but this article has so grown under our hand, that we find it impossible to do so, without extending it to an unreasonable length.

PUNCTUALITY.

As good workmen, and as successors of a great and mighty workman, some Masons do a wrong act in coming into Lodge at late and irregular times. Some from the nature of their other avocations, cannot help so doing, but a little self-denial should be exercised, especially by the older Masons, whose bounden duty it is to set before the younger that example of practical and regular industry by which alone mighty temples rose out of unhewn rocks, cities stood on once unpeopled plains, and to which T. G. A. O. T. U. points to every example of His all-active creation. Let the working bee and early lark be our best examples of this virtue.

GRAND LODGE OF MASSACHUSETTS—WORK AND INSTALLATION.

For some years past the Grand Lodge of this State has annually set apart the 27th day of December, being the anniversary of St. John the Evangelist, for the practical exemplification of the work and the rehearsal of the Lectures of the degrees practised in the Lodges under its jurisdiction and by its authority. For this purpose it yearly appoints two capable and experienced Brethren, who are styled Grand Lecturers, and who, under the Grand Master, are invested with ample authority to decide all questions that may arise in connection with the duties of their appointment. The wisdom of this arrangement has been tested by several years' experience, and has commended itself to the favor of the Brethren throughout the jurisdiction, by the direct influence it has had in producing a greater uniformity among the Lodges than would be otherwise attainable.

In accordance with the plan here indicated, and with ancient Masonic usage, the Grand Lodge assembled at the Masonic Temple in this city on the 27th December last, at nine o'clock in the morning, and was opened in ample form by the Grand Master, who, having announced the business of the day, directed the Grand Lecturers to assume their places and proceed with the duties of their appointment. The Senior Grand Lecturer, Brother William C. Martin, Past Master of St. John's Lodge, Boston, assisted by W. Brother Benj. F. Nourse, Past Master of Amicable Lodge, Cambridge, W. Brother Caleb Rand, Master of King Solomon's Lodge, Charlestown, and other Brethren of skill and ability, then organized and opened a Lodge in the *first* degree, in which the work and lecture of that degree were given. A Lodge in the *second* degree was then opened, and the ceremonies were performed as before. The Grand Lodge was then called to the refreshment, which, for the greater convenience of the Brethren from the country, it annually on this day causes to be provided in one of the spacious apartments of the Temple. In the afternoon, the labors of the day were resumed, and the work and lecture of the *third* degree were given; when the Grand Lodge was closed until six o'clock in the evening, then to meet for the installation of its officers for the ensuing year.

And thus closed the practical labors of the day, and with them the official duties of the Grand Lecturers for the past year. How well and ably those duties were performed, we need not say—certainly not for the information of any Brother who was present and witnessed them. The Hall was full to its greatest capacity, and it was the largest gathering of Brethren we have ever known to be present on any similar occasion; and we are happy to add that the most entire attention was given to the business before them. They came to see and hear—to learn and improve themselves—and it would be singular indeed if many among the large number in attendance, did not return to their homes with warmer Masonic hearts, and wiser in the mystic workings of genuine Masonry. The skilful and experienced Brother who for many years has so ably filled the office of Senior Grand Lecturer, has rarely acquitted himself in his arduous duties more acceptably than on that occasion. He gave the lectures and work of the several degrees as they are approved and authorized to be given by the Grand Lodge whose official expositor he is. He gave them, too, almost literally as they have been practised in this State for more than half a century—as they were originally received from the parent Grand Lodge of England, and as they were taught in this country by Thomas Smith Webb in the beginning of the present century. It might be too much to say that he gave them *literally* as they were given by Webb; or that Webb gave them literally as he received them from Preston; for verbal differences will occur and changes creep in, even under the most careful watchfulness; but he gave them as nearly as they were originally introduced into this country, as "attentive ears and faithful breasts," with the aid of well-trained memories, are capable of retaining and transmitting, through a long series of years, any matter of equal length, not subject of record. Would that so much could be said, with equal truth, of every Brother who assumes the duties of a *teacher* in Masonry! Unfortunately it cannot be. Innovations and changes are continually creeping into the work of the Lodges in different parts of the country. Itinerant Lecturers and traders in Masonic degrees, and other merchandize, have been and continue to be the greatest bane which genuine Masonry has ever been called to encounter. We have no sympathy with such men, nor confidence in their Masonic integrity. Nor have we with a new race just springing into life, who, assuming to be wiser than their fathers—wiser than all who have preceded them—too wise, it may be, for their day and generation—certainly too wise for Masonry—are distracting the young members of the Fraternity with their new discoveries,—breaking down the old landmarks and setting up new ones,—turning from the pure worship to that of idols and strange gods! Against all such radicalism it becomes every true Brother to set his face and raise his voice. We are friendly to progress—but not to that kind of progress which would change the forms, the ceremonies, or the teachings of Masonry. *These must remain just as they are, or ancient Masonry ceases to be.* And the greatest service any Brother who is dissatisfied with them as they are, can render the Institution, is, *to let it alone.*

But to return to the immediate purpose of this article. In the evening the Grand Lodge was opened for the installation of its officers. As during the day, the large hall of the Grand Lodge was crowded with Brethren, among whom was the President Chief of the Seven United Nations, in his native Indian costume. The Grand Master was installed by the P. G. M. Simon W. Robinson, Esq., in an appropriate and impressive manner. The Grand Master then installed the remaining elective officers and his Deputy; after which the appointed officers were installed by the latter, and we have rarely seen the ceremony more fittingly and appropriately performed. The Grand Lodge being thus fully organized, the Grand Master arose and delivered the following interesting and able

ADDRESS.

Another year is added to our venerable and venerated Institution; again we meet under auspices the most cheering, under circumstances the most favouring; and it becomes us humbly and devoutly to acknowledge that protecting Providence which has upheld and sustained us. May we now and ever look to Him for support and guidance. Throughout the world, the accession to the Order has been great; perhaps unparalleled. The timid and the cautious have trembled at its increase, and its prosperity has excited alarm. We confess that we entertain no such distrust. We have confidence in the justice of the cause in which we are engaged, and though the storms come, as in the past they have come, the tempests blow, as they have blown, we shall not be shaken, for the rock of TRUTH is our foundation, and against it error shall not prevail.

Within our own jurisdiction, all has been harmonious. We have no dissensions to report, no wounds to heal. Our increase has been rapid but healthy, our course onward and cheering. Cities, towns and villages have added to the brotherhood and strengthened the tie which binds us to the cause of a universal Philanthropy.

The year has passed without a diminution of officers of our Grand Lodge by death. We have been spared once more to gather together; and the sad memorial to departed Brothers, which annually occupies a portion of the address from the Chair, and tinges its features with sadness, it is permitted us, on this occasion, by the mercy of our Father, to omit, but not without our devout thanks for his sparing mercy.

Of the various occurrences during the year, in which this Grand Lodge was called to participate, it may not be without interest to the Brethren to allude particularly to some.

A delegation from Philadelphia visited Boston, and were received and entertained at this our *Masonic Home;* and it is to be hoped, that that brotherly love and interest which have been so long maintained between us, were strengthened and confirmed by that pleasant reunion.

The Grand Lodge, at the invitation of the Lodge at Milford, celebrated the festal day of Masonry at that flourishing place. It was a day of pleasure to all who attended, and the exercises were of a character which reflected great credit on the Milford Brethren.

By the politeness, the good taste and correct judgment of the Commissioners on enlarging the State House, sanctioned by his Excellency the Governor, the Grand Master was invited to re-lay the corner stone, and a plate was by him deposited, which bore the record, that a successor of Paul Revere (the then Grand Master, who laid the original) was present 60 years subsequent, to assist in a like ceremony.

On the 24th of September, the new Masonic Edifice in Chesnut street, Philadelphia, was dedicated in the most imposing manner. The Grand Lodge of this State were present in full numbers, and received those attentions and fraternal courtesies due to the most ancient Grand Body of Masons in the United States. We cannot but express the pleasure and pride we feel on stating our conviction, that for splendor of accommodation that beautiful edifice is unsurpassed anywhere. As a valuable hint to the Brethren in this jurisdiction, let it be noted for their example, that the most pleasing and attractive feature in the vast procession on that day, was the uniformity and elegant simplicity of the regalia. The apron of lambskin, and a plain blue sash, were more effective than the most gorgeous paraphernalia; and we would enforce on our Order here, the necessity of a uniform regalia among us, as more consonant with good taste and elegance.

September 17th, the Grand Master was invited to be *present* at the laying of the corner stone of the *Free Public Library of the City of Boston*. Resolutions passed the Board of Aldermen on the expediency and propriety of observing this time-hallowed practice. The Head of the Municipal Government being of the Order, and as there also appeared to be a general desire that the Masonic ceremonies should be observed on the occasion, it is with regret we add, that they were wholly omitted. We leave the subject without further comment.

On November 8th, the very beautiful edifice erected by the Brethren of Fraternal Lodge at Hyannis, was dedicated by the Grand Master. The assemblage was large, and every thing on the occasion evinced good fellowship and prosperity in this flourishing Masonic District.

Since occupying the Chair of this Grand Lodge, the incumbent has felt the want of information respecting the condition and standing of the other Grand Lodges of the United States, their actions, opinions and decisions. It is evident that such information would be highly valuable and important. It might shed "more light," and make us better acquainted with the great Band with which we are united. It is submitted to you whether our accomplished corresponding Grand Secretary might not be requested to prepare an annual statement, embracing the subjects just alluded to.

Communications have been received from several of the District Deputies. It is of the greatest importance that all these officers should transmit them. Without this observance, how can the condition of our Lodges be known here, or their mode of work, or any discrepancies which may exist? It is incumbent upon this Body to remedy a complaint which has been made by many Lodges, that they have no opportunity afforded them by the parent Body of being taught the lectures and correct work. This should be done, by either the Grand Lecturers or the District Deputies, who are competent to do so, and their expenses paid from the common fund.

It is recommended by the Grand Officer of the 10th District, that the charter of Mt. Vernon Lodge, Belchertown, Thomas, Monson, and Humanity, Brimfield, be recalled, as these have long ceased to be working Lodges. It is therefore suggested that they be stricken from the roll.

It is with regret, that the Chair is compelled by a sense of imperious duty to state, that Dispensations for conferring degrees with uncalled for rapidity, have been granted to an alarming number. If among those who have thus erred, there be any present, let them in future be chary of such favors. The necessity should be urgent, and well considered, ere granted; and to those, whether present or absent, who have the exercise of such power, let its operation be deeply impressed on their minds. One thus hastily received into the Order must necessarily lose much of the import and impress of his duties and obligations. His ideas of Masonry must be vague and perhaps unsatisfactory. Bewildered at the portal, he can discover no beauties in the edifice. The basis being feeble, there cannot be raised a proper superstructure. Let this be amended.

The "Charity Fund" is very naturally an object of interest and solicitude to the members of the Grand Lodge, and to every Massachusetts Mason; and though this may not be the place, and if it were, the Chair has neither the data nor the time, for a detailed history of it; yet, it may not be uninteresting to some of our Brethren present to learn, that it has been in existence for nearly half a century, and that it has been, under a kind Providence, an important and efficient instrument in sustaining the interests of this Grand Lodge, and of the Fraternity throughout this whole Commonwealth. But for it, we should not now be assembled in this beautiful Hall. But for it, Masonry in this Commonwealth would at this moment be without a permanent Home. Its origin was briefly as follows:—

In December, 1809, the Grand Lodge appointed a Committee, consisting of R. W. Bros. John Soley, Francis T. Oliver, John Dixwell, Benj. Russell and Shubael Bell, to digest and report a "plan for carrying into execution a Fund for Charity," as contemplated by the 4th chap. of the Rules and Regulations of the Grand Lodge. This Committee did not make their report until January, 1811, when they submitted a plan, the wisdom of which, an experience of nearly 50 years has but approved and confirmed. It provided for the holding of the Fund by a Board to be denominated the Trustees of the Grand Charity Fund of Grand Lodge of Massachusetts, and to consist of the Grand Master, Dep. Grand Master, Grand Wardens, Grand Treasurer and Grand Secretary, and four Brethren to be chosen by Grand Lodge, to serve during good behavior. The first Trustees so chosen were Josiah Bartlett, M. D.; John Warren, M. D.; Hon. Thomas Dawes and Rev. Dr. John Elliott; and these Brethren, with Hon. Tim. Bigelow, G. M., Hon. John Abbot, D. G. M., and Andrew Sigourney, Esq., G. T., constituted the *first* Board. The plan thus submitted, further provided for the increase of the Fund, by appropriating one-fourth part of the annual dues paid by the Lodges to the Grand Lodge, and one dollar for each candidate initiated within the jurisdiction, together with one-half of all donations to the Grand Lodge, not otherwise appropriated by the donors. As a basis to build upon, the Grand Lodge in 1811 voted $1,000 in *specie* to the Fund. It also provided that no loan or donation should be made from the principal of the Fund, until the income thereof shall amount to $3,000 per annum, though the Treasurer was empowered to hold in his hands one year's interest, to be distributed in charity to worthy Brethren, should occasion require.

There is not time to follow up the history of the Fund, to depict its early struggles, its many trials and discouragements, or its importance in the great struggle of this Grand Lodge, when but for its efficient aid, the wisest among us is not wise enough to say what the result might have been. Of this, we are certain, that for many years, the only pecuniary support this Grand Lodge received from any source, came from this Fund.

For the better security of the Fund, the Grand Lodge in 1816, applied to the Legislature and obtained an act of incorporation; under which it continued to hold its property, and to transact its fiscal business, until the year 1834, when, for wise reasons, it surrendered its legal charter to the Body from whence it was received, and resumed its position as a voluntary association. At this time, it had invested its Charity Fund in real estate, in this Temple, which it could neither safely hold nor manage, except as provided by the laws of this Commonwealth. It accordingly sold the property outright to a wealthy and trustworthy Brother, who held it until such time as the Grand Lodge thought itself warranted in repurchasing it for the benefit of the Fraternity, not of Boston, but of the whole State. This it did, and had the property conveyed by deed to nine Trustees, in perpetuity, with power to fill their own vacancies, subject to the approval of the Grand Lodge. These Trustees are required by the deed of trust to pay the debt due to the Grand Charity Fund, and all mortgages and other demands against the property, or which the Grand Lodge had contracted in the erection of the building. This they have done to a very considerable extent, and the probability is, that in a few years more of prosperity, they will be able to free the building from all incumbrances. At that time, and not before, it may properly be regarded as a source of income to the Grand Lodge. The Grand Charity Fund at present consists of an investment in this Temple, one safe and productive; and the Fund gives promise of being able in a short period, to lend its aid to a more extended action of Masonic charity.

The Trustees of the Temple have paid during the last five years on the debt of the Grand Lodge, besides making necessary and some expensive alterations and repairs, the sum of $6,608 79, leaving a debt still due on note and mortgage amounting to $14,500, besides the sum due the Grand Charity Fund. From my own knowledge, this Board are entitled to the entire confidence and thanks of the Grand Lodge, for their faithfulness and disinterested services. Their labors have been arduous, and their industry untiring. They have given their talents and time to the work, and though they have a lawful right to a fair compensation for their services, secured to them by the deed of trust, I am happy as I am proud to say, that they have never appropriated so much as "half a Jewish shekel of silver" to their own use, or to any other purpose whatever, than the actual and legitimate purposes of their appointment.

There is a subject which has been agitated in most of the Grand Lodges of these United States, but, so far, it is believed without any successful result, viz.: the bringing of non-affiliated Masons to share in the labors and expenses to which every one should lend his aid. The Brother who does not do either of these, is undeserving of his title. He is a drone in our hive. He, or his posterity, his widow and orphans, may reap where he has not sown, and may share where he has had no investment. It is of importance to find a remedy for such backsliders, and it is submitted to your wisdom to apply it.

During the past year, the following Warrants and Charters have been issued, viz.:—

Jan. 18th.—Warrant to Agawam Lodge, at Wareham, to John M. Kenny and others, on the recommendation of Plymouth and King David's Lodges.

March 16th.—Warrant to De Witt Clinton Lodge, at Sandwich, to the Rev Thos. Borden and others. Recommended by Fraternal Lodge, Barnstable.

March 15th.—Warrant to Gate-of-the-Temple Lodge, at South Boston, to Rev. J. H. Clinch and others. Recommended by St. Paul's Lodge.

March 16th.—Charter returned to Good Samaritan Lodge, at Reading.

Sept. 12th.—Charter granted to Mount Hermon Lodge, Medford, to George Hervey and others.

Dec. 13th.—Charter granted to Germania Lodge, Boston, to A. F. Bloch and others.

Dec. 13th.—Charter to Benj. Franklin Lodge, West Dennis, to Henry A. Rugg and others.

Dec. 13th.—Charter to Mount Horeb Lodge, West Harwich, to Anthony Kelly and others.

Dec. 13th.—Charter to Putman Lodge, East Cambridge, to Ezra Ripley and others.

Dec. 13th.—Warrant to Mount Horeb Lodge, Woburn, to David Tillson and ten others. Recommended by King Hiram Lodge, West Cambridge.

Dec. 12th.—Warrant to Blackstone River Lodge, at Blackstone, to Lewis Warfield and others. Recommended by Montgomery Lodge.

The number of initiates in the several Districts is as follows:—

District 1, 283; 2, 108; 3, 84; 4, 26; 5, 33; 6, 37; 7, 48; 8, 86; 9, 47; 10, 50; Nantucket, 4; Valparaiso, S. A., 17; Germania, U. D., 13; Putman, U. D., 15; Mount Hermon, U. D., 5; Wareham and Provincetown no returns. Being a total in round numbers, of 900!

Thus, my Brethren, you have a very cursory detail, but one evincing nought but prosperity. It has been stated, that we neither fear or tremble at the omen. The seed thus sown cannot all fall upon stony ground. Some must take root. What a product, if but even a moiety of successful increase! This warmed into a dilated benevolence, expanded to a better appreciation of the relations which should be fostered between mankind, it must have its wide, salutary, holy influences. In all human organizations, there will be mingled the active and energetic with the lukewarm and inefficient. We trust that we shall have received among us, enough of the good leaven to lighten and invigorate the old stock, and to perpetuate those principles and actions which so long have shed a halo on the institution of Freemasonry. So mote it be.

The Grand Master having resumed his seat, the W. Brother Hon. G. Washington Warren, of Charlestown, at the invitation of the Committee of Arrangements, delivered an appropriate, interesting and eloquent address on the character and purposes of the Institution, occupying about thirty minutes to the great acceptance of all present. And thus closed the duties and ceremonies of this time-honored festival in memory of the virtues of St. John the Evangelist, one of the two great Patrons of Freemasonry.

COLUMBIAN LODGE, BOSTON.

THE officers of this flourishing Lodge for the current year, were publicly installed at the Masonic Temple, on Monday evening Dec. 31st, in the presence of a large number of Brethren and their ladies. The hall was filled at an early hour, and at half-past 7 o'clock the M. W. Grand Master and other officers of the Grand Lodge were announced and received with the usual honors. The introductory prayer was made by the Rev. Samuel Barrett, a P. G. Chaplain of the Grand Lodge, and this was followed by a hymn from the Masonic Melodies by R. W. Thomas Power, Esq. The Master elect, W. William B. Fowle, jr. was then installed into his office by his immediate predecessor, R. W. John T. Heard, Esq., in a beautifully appropriate and impressive manner. The new Master next installed his associates in office; when, after the usual proclamation, an able and eloquent address was pronounced by the Rev. George M. Randall, P. G. M. A prayer was then offered by Rev. Br. Alger, and the ceremonies were closed by the singing of another of Br. Power's beautiful hymns, beginning—

"We met in love; we part in peace."

Columbian is one of the four oldest Lodges in this city, having been Chartered in the year 1796, and is the largest and one of the most flourishing and respectable in the State. Its members number nearly two hundred,—a number perhaps too large for the convenient working of a single Lodge; and yet we can hardly think any of the Brethren at fault, in not wishing to separate from the pleasant associations that cluster around the history of their venerable *alma-mater*.

We are gratified in being able to state that a very complete and valuable history of the Lodge, from the pen of its late W. Master, Col. Heard, is now in press, and will be published in the course of the present month.

PREREQUISITES FOR ADMISSION TO ENCAMPMENTS.

THE Grand Encampment of Connecticut at its annual communication in May last, adopted the following resolution:—

> "*Resolved*, That in addition to the several degrees required by the Constitution of the General Grand Encampment to have been taken by candidates for Knighthood, this Grand Encampment will further require that applicants in this jurisdiction shall have taken the degrees of *Royal and Select Master*."

The only provision in the Constitution of the General Grand Encampment, which has any direct bearing on this subject, is contained in the 2d sec. of the 3d art., and is in the following words:—

> "No Encampment shall confer the Orders of Knighthood * * * upon any one who shall not have regularly received the several degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal Arch Mason."

We are inclined to believe that our Connecticut Companions, in adopting the resolution as given above, have been led into an error,—doubtless through a misinterpretation of this provision of the Constitution of the General Grand Encampment. It is true that the regulation does not, *in terms*, prohibit the State Grand Bodies from demanding other degrees than those enumerated, as prerequisites for admission into their Encampments. But it is obvious, that the true intention of it is to fix definitely and positively, a uniform standard of qualification for the whole country, and thereby to prevent the confusion and interruption of intercourse between the different jurisdictions, which would inevitably result from the rule adopted by our friends in Connecticut; unless indeed, that rule should be accepted by every other State Grand Encampment, and thus become the uniform standard,—an event not likely to happen. But should it ever be desirable, it must necessarily be a work of time, and the result of the united action of all parties interested in it.

Our Connecticut Brethren we fear have acted unadvisedly in the matter, and without duly considering the consequences. We do not believe that they are ambitious to occupy an isolated position in respect to their Companions in other parts of the country, or that they have become so dissatisfied with their existing relations as to wish for an unceremonious change of them. And yet such, it seems to us, must be the certain result of their resolution, if persisted in. If they require the degrees in question as necessary qualifications for their *candidates*, they must recognize those degrees in their open Encampments, and consequently require the possession of them by their *visitors*. Now, it is unquestionably true, that not more than one-half—probably not one-fourth—of the Knight Templars in the United States have taken those degrees. That one-half, therefore, are absolutely excluded from the Connecticut Encampments by the new regulation of their Grand Body. But that Grand Body did not design to exclude a single worthy Sir Knight, hail from where he may, nor to embarrass his visits to its subordinates. The resolution, however, will practically do this. Hence we can but think that it has not, in this case, acted with its accustomed caution and deliberation. And we do not doubt that, on more mature reflection, it will perceive that the addition of the degrees in question, is no less an infraction of the true intent and meaning of the regulation of the General Grand Encampment, than would be the omission of any of the degrees specifically enumerated in the section we have cited from its Constitutions.

We do not propose to discuss this matter at much length ; but there is one point in connection with it, and which, perhaps, led to the final adoption of the objectionable resolution by the Grand Encampment of Connecticut, that we do not feel at liberty to pass over in silence ; because we apprehend that it does an unintentional injustice to the very intelligent and skilful Sir Knight who presides over the General Grand Encampment with so much honor and benefit to the Order in this country. The following extract from the Report of the Committee on Correspondence, embraces the point to which we refer :—

> We find in the report of the Committee on Foreign Correspondence, some long extracts of the decisions and edicts of the M. E. G. G. M. William B. Hubbard, and as your committee have not been put in possession of this most valuable document, we will avail ourselves of what we think the most interesting in those extracts.
>
> The first point is taken from the decision relating to *Qualifications in State Grand Encampments*, and is in these words :—
>
> "It is doubtless competent for a State Grand Encampment to annex, by constitutional or by-law provisions, accumulative qualifications for office and *membership*."
>
> This last word we underscore, because it seems to open a way for the adoption of the resolution which was proposed last May, and postponed for action to the present Assembly, requiring that we should make it obligatory in the applicants for the Encampment degrees that they should have previously taken the degrees of Royal and Select Master. Your committee are now, as they were then, of opinion that the adoption of such a resolution is not an infringement of the rules and regulations, nor of the constitution of the General Grand Encampment, and they find their opinion sustained by the above quoted decision of M. E. Gen. G. Master.

We cannot agree with our Companions of the Committee, that the decision of the Gen. Grand Master furnishes any authority whatever for the resolution, the adoption of which they recommend ; or that it is in any manner susceptible of the construction they have put upon it ; or that it has even a remote relation to the subject they are discussing. The Committee have entirely misapprehended the nature and intention of the decision on which they seem to have predicated their action. The questions submitted to the Gen. Grand Master, as is clearly shown by his answers, had not the slightest reference to the qualifications of *candidates* for the Orders. They referred solely and exclusively to State *Grand* Encampments, and his decision is carefully restricted to the power of those *Grand Bodies* to determine, each for itself, what qualifications, in addition to those fixed by the Gen. Grand Encampment, it will require of *its own* officers and members. He manifestly had no reference to subordinate Encampments, or their candidates. He was not defining, deciding, or alluding, to the qualifications necessary for *initiation* into the Orders of Knighthood. And here was the mistake of the Committee, and the error which probably misled their Grand Encampment. They failed to discriminate between *membership* in a Grand Encampment, and *initiation* in a subordinate Encampment. We can account for this misapprehension only on the supposition that the report was hastily prepared and as hastily adopted. If so, it furnishes a striking illustration of the great danger of precipitate legislation. In all matters affecting the work or the government of the Order, too much caution cannot be exercised by the State Grand Encampments. It is a very easy matter to disturb the harmonious action of any system ; but it is not an easy matter to restore its equilibrium when once destroyed.

The tendency of the times is to innovation,—to change, improve, progress. But changes are not always improvements even in the ordinary laws of society. In Freemasonry they are, to say the least of them, dangerous experiments. We doubt if there has ever been an essential change in the system of ancient Craft Masonry, that has not contributed to its prejudice in the exact ratio of its departure from the original foundations of the Order. Other systems have been incorporated upon it, but it is doubtful whether it has not been more injured than benefitted thereby. Many of our wisest Brethren believe, and do not hesitate to declare their belief, that if all other Masonic systems and rites were struck out of existence, genuine Craft Masonry would be greatly strengthened by the proceeding. The Grand Lodges of England and Scotland are both of this opinion, and have intimated it in their respective Constitutions. Let us then profit by the experience of the past, and since different systems exist among us, endeavor to keep them as pure, separate and distinct, and as independent of each other, in their government at least, as the nature of the case will allow. The less mingling of systems and degrees we have, the less clashing of interests and the less cause of jealousy and complain there will be. And what is perhaps of equal importance, the fewer differences there will be between us and our foreign Brethren, from whom we have already measurably separated ourselves, by the introduction into our Chapters and Encampments of degrees unknown to them, or if known, not cultivated by them in their bodies of corresponding rank. The direct effect of the resolution of our Connecticut Companions is to widen this separation, and to raise up new obstacles to the free intercourse which should subsist between Brethren of the same rank in all countries. Far better would it be to return to the original order of things, and make our systems conform to the older practices of England. But if this may not be, then let us remain as we are, and not unnecessarily increase the evil.

BR. JOSEPH WARREN,

Whose death is noticed in another part of this Magazine, was one of the oldest, most faithful, and devoted Brethren among us. He was chosen Secretary of Bethesda Lodge, in Brighton, on the 15th March, 1819, and on the 24th June following, the day on which the Lodge was consecrated, he was duly installed as such. This office he held until Dec., 1823, when he was elected Master, having never been absent from his desk but once during the four years. He held the office of Master until Dec. 13, 1825, when he was again elected Secretary, and continued to act in this capacity until the 7th Dec., 1847, when he declined a re-election, having served in the office altogether nearly twentysix years. It appears from the records of the Lodge, that from the day of its first meeting in March, 1819, to the 27th May, 1851, a period of thirtytwo years, he was absent but at *six* meetings!

Another instance of such long continued faithfulness to duty and devotion to the Lodge, it would be difficult to name. He was truly a Mason of the *old school.*

CELEBRATION AT CLEVELAND, OHIO.

A public Installation of the officers of Oriental Encampment, No. 12, took place at Cleveland on the 5th December last. The address on the occasion was delivered by Hon. Wm. B. Hubbard, Grand Master of the Gen. G. Encampment, and the decorations of the Templars with the badges of their respective offices were interesting and novel to a large number of spectators. The officers for the year are E. R. Griswold, M. E. Grand Commander; E. G. Knight, Generalissimo; R. Creighton, Captain General; L. Buttles, Prelate; J. M. Stuart, Senior Warden; H. C. Ranney, Junior Warden; P. Thatcher, Treasurer; Alfred Ely, Jr., Recorder; Albert McNary, Standard Bearer; G. H. Burt, Sword Bearer; E. Kingsley, Warden; D. E. Field, R. P. Denker, J. Cunningham, Guards; John Nash, Sentinel.

After the address, the Masonic fraternity, a large number of whom were from abroad, with their ladies, sat down to a splendid supper prepared for them at the American. The entertainment reflected much credit upon Mr. Winslow, the host. After the eatables were duly discussed, the reading of toasts, the popping of corks, song singing and speech making became the order. The best feeling prevailed, and the speeches of the Hon. Wm. B. Hubbard, Rev. Mr. Marks, of Huron, and others, were full of elevated sentiments and spiced by some excellent wit.

The Festival closed with cotillions in the Dining Hall, the whole company, including many of the citizens, participating till a late hour.

The Cleveland Plaindealer, to which we are indebted for these particulars, says:—

> The presence of the Grand Master of the United States added much to the interest of the occasion. Hon. W. B. Hubbard, who fills this office, is a man of substantial merit and dignity of manners, and in his remarks in reply to the complimentary toast, he testified his pride in the Order and the honor it had conferred upon him, by saying that he esteemed the place he held more than that of any governorship of any State in the Union; alluded to the long history of the Order's beneficence, its oppressions and triumphs, its high duties to mankind, and to the strong bonds which the Order had thrown around the cherished Union of the States, defying all dangers of disunion and cementing the hearts of men of all sections and all parties. His visit and address will long be remembered by the members of the Order.

CONSECRATION OF GERMANIA LODGE.

IN December, 1854, the Grand Lodge of Massachusetts granted a Dispensation on the petition of A. F. Bloch, F. Doms, and others, a Constitutional number of Brethren, residing in Boston and its immediate vicinity, praying for permission to assemble and work as a regular Lodge in the German language, but in all respects preserving the forms and ritual of ancient Craft-Masonry as practised under our jurisdiction.

This was the second Dispensation ever granted to a Lodge in this Commonwealth, or even in New England, to work in a foreign language; the first having been issued about fifty or sixty years ago to a number of French Brethren to work in their vernacular tongue. It proved a failure and the Lodge continued but for a short period. The last, therefore, was an experiment. Many distinguished and experienced Brethren doubted the expediency, and the subject was fully and ably discussed in the Grand Lodge. It was finally concluded to make the trial and grant the prayer of the petitioners, who were very respectable and worthy Masons, by a Dispensation for one year. This in some degree would be a test of their sincerity, and we could in the meantime form a pretty accurate judgment whether, from such tokens of fidelity, the good of Masonry would be secured.

Under this Dispensation, Germania Lodge was duly organized. They have worked successfully, and admitted a number of worthy and valuable men into the fraternity. A learned Brother of our own land, well acquainted with the German, has watched their work and listened to their lectures, and he has spoken of them as strictly adhering to the mode and ritual now adopted and sanctioned by the Grand Lodge of Massachusetts. In consequence thereof, a

Charter was granted at the last quarterly meeting in December, without a dissenting voice and unanimously. As the opposition never arose from any personal feelings or narrow prejudices, such harmony in the last vote must have been gratifying to our Brethren.

Friday the fourth of January, 1856, was the appointed time for the consecration of Germania Lodge and the Installation of its Officers, in due and ancient form.

The Grand Lodge accordingly assembled at the Temple, in a room adjacent to the Masonic Hall, and due notice having been given that Germania Lodge had opened in due form and were ready to receive them, they formed a procession and marched into the Hall. The room was well filled with Brethren and visitors, and the Grand Lodge proceeded to the Consecration of Germania Lodge. The ceremonies were in the English language, and solemn and interesting. The Most W. Grand Master, Winslow Lewis, attended by the Grand Officers, formed themselves in order around Germania Lodge, and after appropriate music on the organ, the Brethren knelt in the circle where they stood, and in the absence of the Grand Chaplain, the Consecration prayer was read by R. W. Br. John H. Sheppard.

During the response by the Brethren, the Dep. G. Master and the G. Wardens took the vessels of corn, wine and oil, and sprinkled the elements of Consecration upon the Lodge. The Consecrating prayer was then continued. Solemn music followed, while the Lodge was covered. The officiating Grand Chaplain then dedicated Germania Lodge, as follows :—

"To the memory of HOLY SAINT JOHN, we dedicate this Lodge. May every Brother revere his character, and imitate his virtues."

"Glory be to God on high."

[RESPONSE]

As it was in the beginning, is now, and ever shall be, world without end! Amen! So mote it be! Amen!

Music was then performed, while the Brethren of Germania Lodge advanced in procession and saluted the Grand Lodge in due form, and the M. W. Grand Master Lewis then constituted the Lodge in the usual form, and the ceremonies closed with an appropriate hymn.

The S. G. Warden then proceeded to the Installation of the Officers of Germania Lodge; the ceremony of which is too familiar to the Brethren to need repetition. The newly elected officers are, A. F. Bloch, Master; Francis Doms, S. Warden; Anton Mœldner, J. Warden; and John Freuderwoll, Treasurer; the Secretary was not present.

After the ceremony of installation, Dr. Winslow Lewis, M. W. G. M. of the Grand Lodge, addressed the newly constituted Lodge as follows :—

Worshipful Master and Brethren of the Germania Lodge:—The Grand Lodge of Massachusetts has now set its seal of approbation on Germania Lodge, and henceforth it is in full and equal standing and communion with similar institutions of this State. At the incipiency of your design the application was not received with universal satisfaction. Some of the wisest and best of our members, urged only by the purest and most honest intentions, were distrustful of the operation of a lodge from a foreign land, who were to make use of a foreign tongue. They urged their fears with manliness, knowing well that their motives could not be misinterpreted by true Brothers, and God forbid that the time should ever come when an honest dissent is regarded with suspicion. But the forebodings of these Brothers were overruled, and you commenced under your warrant, conducting your affairs with the utmost regularity. Your proceedings have been watched with vigilant care, and at first with anxiety, but when meeting after meeting passed, and all was more than well with you, then admiration and praise succeeded. Opposition not only ceased, but was buried. Your generous opponents have united their praises with others, and I now hail you as co-equals with the best.

It is now more than half a century since a Lodge has been founded in old Boston—Mt. Lebanon, dating June 8th, 1801, consecrated by the M. W. Samuel Dunn, whom I well knew in my boyhood, and was as intimate with as a boy may be with an old man. Little did I then dream that the next consecration would be done under the administration of the then lad of fourteen. How great the change since that period! Boston then with its population of 30,000; Boston now with its 162,000! The tide of emigration then scarcely commenced; now the accessions how numerous! And here we now embosom with us, in the sacred bonds of brotherly love and friendship, new links in our firm Masonic chain, our Brothers from the Teutonic shores, from the romantic, classic Rhine, from the land of Goethe and Schiller. They come to us with the characteristics of that race—honest, warm-hearted and true; thrifty, industrious and persevering.

And now, my Brethren, I charge you to persevere in well doing; be strictly faithful to the trust committed to you. No longer foreigners here, but Brothers! come share fully with us the pleasure of dwelling in love and unity. *Epluribus Unum* in Masonry as in citizenship. Embarked with us in a glorious cause, strive to excel your associates in the emulation of who best can work, who best agree. And may God, the God of all nations, of all tongues, have you in his holy keeping, now and forever.

Rev. Br. Alger, of Boston, next delivered a short address, partly in German and partly in English. He congratulated the Brethren of Germania Lodge on the establishment of a Lodge in their native language—that language which always springs spontaneously to the lips when the heart is stirred. Masonry, like the light of the sun, was cosmopolitan, and it was therefore proper that it should speak in many tongues, especially in America, where a new nationality is to be formed by uniting together old ones—a new nationality that out-shines and out-towers all others. It was natural that in coming to this land they should bring in their hearts a memory of the fatherland, which they would never part with, until that heart ceases to beat. The land which furnishes our cradle is dearer to us than that which provides our grave. Nevertheless, he trusted they would soon cease painfully to remember the old world, in glorious anticipations for the new.

They were dedicated to faith, friendship and philanthropy—a glorious system, which would sanctify their lives, and make bright their last hours, when they would ascend the mystic ladder to the starry decked canopy where they hoped in the fulness of time to meet all good men and true, to rejoice forever in the favor of Him whose smile is the sunshine of eternity, dispensing with the need of the sun, or the moon, or the stars.

Before the Installation, Br. Charles F. Bauer, a delegate from and Past Master of Pythagoras Lodge, No. 86, New York, (a German Lodge,) was introduced and made a short address in German, congratulating the Brethren on the success of their enterprise, and eloquently calling on them to emulate the virtues of the founders of Masonry, both in the old world and in the land of their adoption. Br. Bauer then translated his remarks to us in English. It was pleasing to witness the energy, warm-heartedness and eloquence of this excellent Brother in the noble cause of Freemasonry. If we can have such Brothers to exert an influence and build up temples of Masonry in our land, we need not fear in what language we see such signs of a true Masonic heart.

After the ceremonies of consecration and installation were completed, the Grand Lodge repaired to Plaff's Hotel in Pleasant street, on the invitation of Germania Lodge, where our Brethren had prepared a sumptuous banquet, and the evening to a late hour passed most swiftly amidst social and convivial enjoyments. We protest against late hours on all occasions of hilarity; but, who can escape from the allurements, when once under the roof of German hospitality, and especially where the indulgence of the senses neither forbids nor checks the flow of wit and sparkling streams of eloquence? It was a cold night *without*, but warm hearts *within* will make the pleasures of this evening long to be remembered. In no case was that first of the "Cardinal Virtues," Temperance, forgotten; and whatever may be said of the wine cup, and much more of the burning fluid, which, unless medicinally used, is a scorching flame of fire, yet we can truly say, there is *Temperance in Hock.* This juice of the Rhinish grape is the mildest of all cheering beverages; it is an intellectual wine, and it leaves no bad memory behind it.

There were many fine and some really eloquent speeches made, with toasts and sentiments appropriate. Among the speakers we might refer to the excellent remarks and congratulations of W. Br. Bloch, who presided on the occasion in the happiest manner and made every guest feel at home; the Grand Officers, M. W. Grand Master Lewis, R. W. Br. Heard, S. W., R. W. Br. Train, J. W., R. W. Br. Moore, G. Sec., R. W. Br. Sheppard, Cor. G. Sec., and R. W. Br. the Rev. Wm. R. Alger, G. Chaplain and Chaplain of Germania Lodge, spoke on the occasion. Br. Moore entertained us several times in a happy flow of wit, with anecdotes of his recent tour; and our Br. Alger in his felicitous remarks paid on elegant and most deserved compliment to the father of our Grand Master, the late Winslow Lewis, Esq., a true and genuine Mason to the last of a long life, and who kept the lights of our Lighthouses for years and years bright and burning by his inventive genius; while in his own bosom the lamp of Masonry was seen shining with a pure flame of Brotherly love and truth.

There were also some excellent addresses made by several visiting Brethren; among whom, we listened to the voices of our talented Brethren, Isaac H. Wright, whose gun is always well charged, and, touch it in the right place, makes an eloquent report; the Hon. G. Washington Warren, Judge Russell, Wm. H. L. Smith, Master of Mt. Lebanon Lodge, and our Brother Marshal, in whose voice there is always music; but, I must pause, with only remarking that we heard some fine specimens of German eloquence, judging from look and graceful gesture and fluency of utterance; the patriotic speeches were highly spoken of by those who understood the deep sounding and rich intonations in the German language of these Brethren, now our fellow-citizens from the Fatherland. Among these speakers were W. Br. Bauer, Theodore Charles Wille, and Ambrose Fabery.

During the evening, W. Br. Bloch, with the following appropriate and handsome remarks, presented our Grand Master a Goblet, or Cup.

M. W. Br. Lewis.—By the favor of my Brethren, it now becomes my duty to discharge the most pleasing office I have ever yet performed in connection with Germania Lodge. I have to express our united thanks to the most excellent Grand Master of the Grand Lodge of Massachusetts, for the friendly interest he has shown, and the powerful aid he has contributed towards the original establishment and the present prosperity of our Lodge. As long as we live we shall cherish the warmest recollections of the unwearied courtesy and kindness of our beloved Brother Lewis, the respected Grand Master of the State. And as long as Germania Lodge remains, a memorial of his friendship for us will not be wanting in its archives, since his name appears pre-eminent on the Charter whereby the Institution has its legal existence.

But we have desired to give visible expression, in some more tangible form, to our grateful sense of his generous sympathy and services in our behalf. We were exiles, far from our native country, dwelling amidst a people whose language at the best must be somewhat strange to our ears and our hearts. Some of us, who had been initiated in Germany, were deeply attached to the beautiful rites of Freemasonry. Seeing thousands of our countrymen around us, we thought it desirable to have a Lodge of our own in Boston, which might work in the German language, and foster and spread Masonic influence among the German Brethren. In the full spirit of that symbol of the two globes surmounting two columns, which denotes the universality of Freemasonry, Brother Lewis, and other Brethren, to whom also we pay our warmest thanks, pleaded for us; and at last our wishes were crowned with success—and here we are to-night, as you see, a goodly band of Brothers, with honored visitors from New York, and other invited guests—to all of whom we bid a joyous welcome.

Most Worshipful Grand Master! Germania Lodge has obtained, from their Fatherland, this specimen of handicraft, which they beg you to accept as a humble token of their respect and love towards you. It is made of virgin silver and lined with burnished gold. Like the Masonic character of him who receives, and like the grateful esteem of those who give, it is *unalloyed.* On one side it bears a commemorative inscription in German; and on the opposite side it shows the same inscription in English. The two other sides contain some of the mystic insignia of that ancient craft in whose common traditions and embrace we all stand. We pray you to accept it, and to prize it not according to its poor cost, but according to the sentiments of which it is an emblem. Into the waiting and pure bosom of this cup no liquor has yet been poured, and no lips have touched its rim; that service remains for you and yours to perform. Whenever you drink from it, may the memory be of the sincere friendship of Germania Lodge, and may the draught be nectar.

To which M. W. Br. Lewis made the following reply:—

W. Master of Germania Lodge.—How shall I reply to you, W. M., in terms adequate to express all that I feel at this reiterated token of the friendship of my German Brethren. How thank you for the very elegant and tangible presentation of that memorial of their kindness. In words I cannot, but will endeavor by devotion to the interests of Germania Lodge to repay in some manner the deep obligations which they have so generously imposed upon me. My cup of pleasure was *nearly* filled when I had the satisfaction of seeing Germania Lodge taking its station among the best, in the accuracy and excellence of its work, and in the estimation of its sister institutions. My cup was *fully* filled when Pythagoras Lodge, 86, enrolled me as an honorary member and associated me with the Germans in New York, but now my cup is running over, and I feel staggered like one who has taken a "cup too much," and has lost the power of speech and action. I am oppressed by your kindness and cannot find terms to duly express my thanks. I can only say you have them, from my soul. May you as a Lodge long flourish, and your cup of prosperity be ever full; and in after years, may those who are spared recall this pleasant reunion, this celebration of your now chartered Institution, and remember to quaff "a cup of kindness for auld lang syne." May you be cemented stronger and stronger to the Fraternity with which you are now incorporated, and as your posterity mingle more and more, closer and closer, with those of your adopted land, may the issue be, good citizens, good Americans, and good Masons. And Brethren of the Grand Lodge let us drink to this sentiment:—

Our German Brothers. They have left their Fatherland to dwell with us. May they find their change only

"As sunshine broken on a rill,
Though turned astray, is sunshine still."

The Goblet is a beautiful specimen of skill from the Fatherland; of solid silver, lined with gold, embossed with suitable emblems, and bearing the following inscription:—

On one side, in German—

Dem Hochw.·. Grossmstr.·.
der sehr ehrw.·. ger.·. & vollk.·. Gross Loge
von Staate Massachusetts,
Br. Winslow Lewis,
gewdmet von den Br.·. Brudern
der Germania Loge,
5855.

On the reverse, in English—

To the M. W. Grand Master
of
Massachusetts,
Br. Winslow Lewis,
This specimen of handicraft
from their fatherland, is most respectfully presented
by the
Members of Germania Lodge,
Boston, December, 5855.

The reply of our M. W. Grand Master Lewis was cordial and short, for he was evidently overcome with the tenderness of his feelings. It was an elegant present—a token of gratitude—and worthy the libations of a festive occasion. It is such a present as children may look at, and be proud of that father whose merit set the artificer with his cunning workmanship to prepare it. As it went round, full to the brim with generous Hock, which seemed to reflect the golden beauty within, and as we sipped and passed it, I thought of that celebrated banquet, where the Queen of Carthage presided, and the chieftains drank

Spumantem pateram et pleno se prolicit auro.

S.

KNIGHTLY INVESTITURE.

The Sir Knights of the Canadian Encampments make use of the following form in investing a newly created Knight. It differs essentially from the practice of the Encampments in the United States, but is very beautiful and impressive:—

The following exhortations are read by the Chaplain:—

At the Buckling of the Spurs.—Receive these Knightly Spurs, in memorial of the zeal and activity with which *thou art* henceforth to be goaded on in the performance of *thy* duties. And beware lest, on account of indolence or unfaithfulness, *thou* be deemed worthy of being ignominiously degraded from this noble Order!

At the Investiture with the Surcoat.—Wear this Surcoat of pure white, in token and sign of this Holy Order; remembering that by the Badge it bears *thou art* admonished to defend the Religion of Christ crucified, and manfully to fight under His banner against His enemies!

At the Investiture with the Baldric and Star.—Wear this Baldric, the ensign of our Order, and this Star, the emblem of the reward which the Great Captain of Our Salvation has promised to those who conquer in His name, even the emblem of himself, He being the bright Morning Star whose rising brought health and salvation to mankind, and light to those who sat in darkness, and the shadow of death. Bear this ever in mind, and continue His faithful soldier until death!

At the Investiture with the Sword.—Receive this Knightly Sword, and gird it upon *thy* strong thigh! Take it into *thine* hand, and wield it in God's faith and fear! Fight for the Church of God, and defend His faithful people! Repel the hosts of the wicked and profane, infidels and pagans, and defend the Faith of Christ, whose sworn Champion *thou art!*

At the Delivery of the Shield.—Take this Shield, emblazoned with the Red Cross of this Religious and Military Order, the Emblem of the Cross on which our Redeemer suffered. May *thy* trust in Him be unto *thee* the Shield of Faith, wherewith *thou mayest* repel the fiery darts of the Wicked!

At the Investiture with the Mantle.—Receive this Mantle of pure White, the Livery of this Royal and Exalted Order, ennobled with the Red Cross, by the power of our Saviour, who was our ransom on the Cross, *mayest thou* overcome *thy* spiritual enemies, and being in this temporal warfare victorious, *mayest thou* through Him obtain eternal and triumphant Joy!

Then is to be said the Collect.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in His glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

The Knight being conducted to his Stall, the Heralds make the usual Proclamation and the Almoner receives the benefaction.

A WORD FITLY SPOKEN.

The M. W. Brother Howard closes his admirable Address* before the body over which he presides with so much honor to himself and his Grand Lodge, in the following beautiful and earnest words :—

> Brethren of the Grand Lodge of California, the term for which you elected me to preside over your affairs and your deliberations, expires during the present Communication. The one duty has been performed, and I have now entered upon the discharge of the other. It is for you to judge of the propriety and efficiency of my acts thus far, for I can claim only honesty of intent, and integrity of purpose in aught that I have done; and to your own sense of propriety and liberal generosity have I now to appeal, as aids to sustain me in my new position, and give efficiency to every attempt to promote harmony, by maintaining the most perfect order and decorum in this august assemblage. An infringement of the rules established to preserve these necessary attributes of such a body, will bring its own disgrace and punishment, as surely as that effect will follow cause; and the harmony of the present must not be disturbed, or the peace of the future compromited, by the commission on one part, or the licence to do so on the other, of any act in violation of such decorum and good order. You know me well enough to believe that there will be no shirking from responsibility on my part, and I hope that you can judge of me well enough to entertain the assurance, that the crowning desire of my heart is, that peace and harmony may prevail in the Councils of Free and Accepted Masonry of this State, to the utter exclusion of every discordant feeling and passion, or provocation for its exhibition. Especially should the deliberations of this Grand Body be so conducted that it may be looked to and remembered as an example for the conduct of its subordinates and members. We may reasonably expect that they will, to some extent, reflect back the character of their representatives here; let us so act, then, that we will not be ashamed to look into the mirror of the past, nor have cause hereafter to repent the mischief which shall have arisen in consequence of our own bad example. We have offered ourselves as enlightened guides for our Brethren. Let us prove ourselves such, and illustrate by our conduct our desire to guide them in the paths trodden by our fathers in the olden time when earth seemed nearer to Heaven than now. Would Masons but live up to the tenets of their profession, practice the cardinal virtues and heed all the teachings which are instilled into them on the very threshold of the institution, so powerful and wide dispersed are they in numbers and influence that earth would be converted into a Paradise, and angels might cease to be ashamed or afraid to visit us, as we are told they once visited and held communion with our fathers. Let us then begin at the fountain head, and endeavor to effect a reformation among ourselves, so far as may be necessary, and by purifying the fountains, render healthful the streams which emanate from them. Have we failed to do unto others as we would that they should do unto us? Let us bear in mind that though another may have been the temporary sufferer, we will be the ultimate loser, when conscience sums up the account and proves our bankruptcy, while showing the moral balance recorded against us. Have we profaned the Holy name of our Supreme Grand Master? Let the seal of a sacred prohibition be hereafter placed upon our lips, and let us bear in mind that "He will not hold him guiltless who taketh His name in vain." Have we indulged in those excesses which are calculated to impair our faculties and reflect discredit both upon ourselves and the fraternity? Let us remember that we are held responsible, not alone for the evil consequences resulting to ourselves, but for the poisonous influence of that most powerful incentive to evil, a bad example. Have we in our eager desire to amass wealth and enjoy its influences, used means calculated in their nature to set at defiance the ordinances of the moral law by which we profess to be governed? Let us not suppose for a moment that the silent acquiescence of public opinion affords us any excuse for the perpetration of a known wrong; and forget not that Masonry sanctions no laxity of morals because it may be tolerated by a vicious public sentiment; never avails herself of the want or inefficiency of legal means to prevent the commission of deeds which she knows should justly be prohibited by them, but points steadily to the observance of those principles which lie at the foundation of all law, and unceasingly inculcates their recognition and government, at all times and under all circumstances. Let us then determine henceforth to correct our errors and irregularities, whatever they may be, and with the stern resolve to live up to our professions, and the lessons of our noble instructors, press steadily forward in the path of duty, and evince the sincerity of our theories, by the correctness of our practice. There is a great and weighty responsibility resting upon us who have congregated upon these far distant shores. They seem to have been set apart in the misterious working of the Providence of God, for the development of events that are as yet but in their infancy, and the grand outlines of which are looming up before us in the dim vista of the future. All the nations of the earth have been assembled here to look for their evolvement, and whatever they may be, our own race stands pre-eminent in the scene as the prominent directors of the world's affairs,—the ruling and governing spirits whose impress for evil or for good is to be stamped on each mighty result. And our institution, peculiar to that race, ever going hand in hand with civilization and its lawful adjuncts, and numbering in its ranks the representatives of every department of life, will, from the variety of its material, and the consequent multiplicity of its powers, distribute its influences through every channel of intercourse, and leave its moral impress upon each passing event. Situated as we are, a prominent place has been assigned us in Masonry and in morals, and there is no escaping the duties of the position. God and our consciences will hold us responsible for the consequences which may follow our acts, and fearful indeed will be that responsibility where the transgression has been known and willful, and where its evil consequences are to be felt by others as well as by ourselves. How important then that we should be circumspect in all our actions, correct in all our teachings, and blameless in every example which we may set before our Brethren and the world. The mightiest events are brought about by comparatively small beginnings, and acts of our own, insignificant though they may appear, and confined in their operation to the present moment and the small circle in which we move, may pave the way for results which, could the veil be removed from the future, might strike terror and dismay into our minds and consciences. We cannot be too cautious in all we say, and in all we do. Let us look well to it, and enter upon the discharge of our respective duties with eyes single to the true advancement of Masonry and of morality; and trusting to our Supreme Grand Master for our reward, cast off the shackles of iniquity and sin, and strive through purity of life and rectitude of conduct, to enter the veil of His sanctuary with the signet of truth in our hands, and Holiness to the Lord inscribed upon our hearts.

LODGE DECORATIONS.

Where these are imperfect and in bad taste, do not sneer at or ridicule them, but think of two things :—1st. Whether the funds that might have purchased better are not perhaps devoted to more serious and important purposes. 2nd. Whether you are able and willing to contribute to their improvement if necessary.

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*We have given nearly the whole of this address in our pages, in separate articles and under appropriate heads. We have preferred this course to giving the address entire in its regular connection, for the reason that lengthy addresses are apt to be passed over by the generality of readers, and we were desirous that *this* should be read by all. If we have thus cheated any into doing that from which they cannot have failed to derive high personal gratification, and perhaps improvement, we claim their thanks.

CORRESPONDENCE.

St. Albans, Vt., Jan. 5, 1856.

Comp. Moore :—Enclosed please find subscription for your valuable Magazine. I regard it as a work well worthy the attention of every Mason, as containing valuable and practical information.

Masonry has improved very much in this place within the last year. We have added in the past six months about twenty members to our Lodge, among whom are some of the most respectable of our citizens.

Champlain Chapter, No. 1, at this place, held its annual meeting for the election of officers, on the 18th December. The result of the election was as follows :—

Thomas H. Campbell, H. P. ; Josiah Brush, K. ; J. L. Morton, S. ; William Bridges, T. ; W. Bridges, S. ; George F. Haughton, C. H. ; Himan Green, P. S. ; John Nason, R. A. C. ; E. S. Brooks, M. 3d Veil ; S. G. Benjamin, 2d Veil ; B. S. Bowers, 1st Veil ; G. P. Conger, Sentinel.

Obituary.

Bro. JOSEPH WARREN.

At a special communication of Bethesda Lodge, Brighton, held November 7th, 5855, the following resolutions were adopted :—

Whereas it has pleased the Supreme Architect of the Universe to remove from our midst our much esteemed W. Br. Joseph Warren, who for a long series of years has devoted himself to the advancement of our Order :

Resolved, That his attachment to Masonry, manifested by his constant attention to those Masonic Virtues, Brotherly Love, Relief and Truth, has commanded the high estimation of every good Mason, and we cherish the memory of one who with Masonic fortitude, in the dark hour, braved the unsuccessful tide of impending danger.

Resolved, That as a tribute of respect to our departed Brother, the Lodge be clad in mourning for the space of thirty days.

Resolved, That the Secretary transmit a copy of these resolutions to the family of our deceased Brother, and that they be entered in full upon the records of the Lodge.

E. Augustus Story, *Secretary.*

Bro. GEO. C. STOUCH,

Died at Washington, Pa., in December last.

At the regular meeting of Jacques de Molay Encampment, at that place, on the 4th Jan., P. G. C. Sir Alfred Creigh offered a preamble and resolutions, appropriate to the event, from which we extract as follows :—

Death, for the first time, has entered within our Asylum, and taken from amongst us, in the prime of manhood, Sir Geo. C. Stouch. Five years ago he was welcomed as a Brother, (hailing from Pulaski Lodge, No. 216,) and *in due time* made application for the degrees of the Chapter, Council and Encampment. Within these higher Orders of Masonry, his mind was more favorably impressed with the aim and character of the Masonic Institution. And more especially did he feel the influence of those pure exalted lessons of morality, virtue and charity, which are enforced within our Asylum, teaching Love to God, Faith in Christ, Duty to Man, and obedience to the principles inculcated in the First Great Light of Masonry.

Thus schooled in our mysteries and principles, he never faltered in the discharge of either his moral duties or his Masonic requirements—and the last wish of his life, to be buried with Masonic honors, is the evidence of his devotion to our principles.

Bro. ADOLPH ABELES.

At a meeting of Meridian Lodge, No. 2, A. F. and A. Masons, St. Louis, Mo., the following resolutions were passed :—

Whereas it has pleased the *Great Architect* of the Universe to call from his labor here, to repose in the celestial Lodge above, our most esteemed and beloved Brother Adolph Abeles, and whereas the sudden and frightful catastrophe which called him hence enhances the grief for his untimely fate, and as there is nothing left the Brotherhood but to express their deep grief, their esteem for his many virtues, and respect for his memory, be it

Resolved, That by the lamentable and unexpected death of our Brother Adolph Abeles, Meridian Lodge, No. 2, of A. F. and A. M. is deprived of a devoted and faithful member, his wife and family of a most affectionate and exemplary husband and father, and society at large of a true and honest man—" Creation's Noblest Work."

Resolved, That his most untimely and cruel fate has plunged his Brethren into profound sorrow, which they are proud to say is felt by all who knew him.

Resolved, That whilst his many virtues and good qualities endear his memory to us, and should serve us as a bright example for our imitation, we are reminded by his sad and sudden end, that we are ever walking in " The Valley of the Shadow of Death," and are taught the useful lesson, that " In the midst of Life we are in Death."

Resolved, That the members of this Lodge, in their own name and in behalf of the Brotherhood at large, tender to his bereaved widow, his family and his associates, their deep and profound sympathy with their afflictions, and the assurance of our brotherly regard and protection.

Resolved, That the members of this Lodge will wear the usual badge of mourning for thirty days, and that during the same space of time, the implements and jewels of the Lodge shall be covered with crape.

Resolved, That copies of this preamble and resolutions be forwarded to the widow of our deceased Brother, and to St. Louis Royal Arch Chapter, No. 8, of which he was a member.

Resolved, That the widow of our deceased Brother be furnished with a Grand Lodge Diploma at the expense of this Lodge.

Resolved, That the thanks of this Lodge are tendered to the many Brethren of the diverse City *Lodges of A. F. and A. M.* for their kind attendance at the funeral of our deceased Brother, also to *Washington Lodge of Odd Fellows*, who co-operated with us in perfect harmony, but more especially to Brothers *Levy*, *Grimsley*, and *J. Kohn*, who cheerfully consented to assist us in the performance of the ceremonies at the funeral.

Resolved, That the foregoing be spread at large upon the minutes of this Lodge, and published in the Freemasons' Magazine.

Attest, A. Nohl, *Secretary.* B. Goldsmith, *W. Master.*

MASONIC CHIT CHAT.

☞ A correspondent asks—"Whether a Comp. or Sir Knight can be a member in good standing of a Chapter or Encampment, who has withdrawn from the Blue Lodge and is not a member of any Lodge?" Membership in a Lodge is not a necessary prerequisite to his advancement to the Chapter or Encampment degrees. The Lodges are independent of all other branches of Masonry, and make their regulations without reference to the Chapters or Encampments. They cannot nor do they assume to make rules for the government of any foreign Masonic Body. The Chapters and Encampments are alone the proper judges of the fitness of their own candidates. Membership in a Lodge has never been held to be essential to the admission of a candidate to either. The Grand Priory of Scotland does not deem it essential that the candidate for Knighthood should even be a Mason. But this view of the matter is not admitted in this country; nor can it be anywhere, so long as Knighthood continues to hold any relation with Masonry.

☞ Our correspondent at Northfield is informed, that his Lodge is right in the matter of *Jewels*. Let it remain where it is, and not run after new guides, and it will avoid confusion and dissension.

PUTNAM LODGE, at East Cambridge, was consecrated by the M. W. Grand Master, on Wednesday evening, Dec. 23d. This is a new Lodge, and has been working under a dispensation for the year past, with encouraging success. Located in the heart of a flourishing and rapidly increasing village, its permanent prosperity can hardly be a question of doubt.

☞ M. M. is informed that the Master may call his Lodge together whenever and as often as, in a conscientious discharge of his duties, he may decide that its interests, or necessity requires. Our correspondent need not fear that any Brother, who is so much in the confidence of his Lodge as to secure his promotion to the Chair, will abuse his power in this respect.

WINSLOW LEWIS LODGE.—A new Lodge has just been formed in this city, bearing this title, in compliment to the excellent Brother who is at present at the head of the Grand Lodge of the Commonwealth. It is working under Dispensation, and is in the hands of Brethren whose names are a certain guaranty of its success.

The unusual length of the leading articles in our present number, has somewhat interfered with our usual variety, and prevented the appearance of some other matters which we had proposed to notice the present month.

FREEMASONS' MONTHLY MAGAZINE.—Edited by Charles W. Moore. H. H. Tuttle, Printer, 21 School street, Boston; $2 per annum. Agent for Charleston, A. Meyer. Address P. O. Box 86.

With the late November number this approved and valuable organ began the fifteenth volume, under claims which appeal strongly to all who desire a cheap and authoritative compend of the periodical literature pertinent to the interests and progress of Freemasonry. The claims of the present work are more imperatively addressed to devoted and faithful adherents of the Order, in so much as it studiously eschews any popular or exciting appeals to others, and depends entirely on its Masonic character, which is preserved as steadily and exclusively as may be compatible in such form of publication.—*Charleston, S. C., Courier.*

☞ GRAND SECRETARY'S OFFICE.—The office of the Grand Secretary and Treasurer of the Grand Lodge of this Commonwealth will hereafter be in Niles's Block, Rooms Nos. 14 and 15. Entrance No. 33 School street.

OFFICERS OF KING SOLOMON'S LODGE, CHARLESTOWN, MASS., FOR 1856.—Caleb Rand, Master; Samuel S. Wilson, S. W.; William Darton, J. W.; Noah Butts, Treas.; G. H. Marden, Sec.; Francis Stowell, S. D.; Horatio G. Waldron, J. D.; Thos. B. Harris, S. S.; Abram E. Cutler, J. S.; Oliver Ayers, Marshal; Thos. B. Richards, Tyler.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XV.] BOSTON, MARCH 1, 1856. [No. 5.

THE GRAND LODGE OF ENGLAND.

IN our last we gave a brief sketch of the origin of the present Grand Lodge of England, and endeavored, in few words, to indicate its rapid growth and the honorable place it holds before the popular world as the head of an extensive moral and benevolent association. Viewed in the light of its past history, the geographical extent of its jurisdiction, its ample means and practical benevolence, the Grand Lodge of England doubtless stands at the head of the Grand Lodges of the world; and may, with an individual exception, be regarded as the progenitor of them all. It was the first Grand Lodge ever organized according to the present system of Masonic government; and the first spark of Masonic light that ever blazed forth on the American continent, was taken from its altar. This latter circumstance especially, naturally renders it an object of more than ordinary interest and regard to the Fraternity in this country. It may err, as it doubtless has erred—it may forget its early teachings, and turn away from the paths of its ancestors; but the recollections of the past will still endear it to the hearts of those who are now enjoying the rich fruits of its early labors and mature wisdom.

Having spoken of its history and ritual, we propose here to devote a few words to its organization.

Its officers consist, 1st, of a Grand Master, who is usually a nobleman, and is chosen annually by the Grand Lodge. There being no constitutional provision, as in some of the Grand Lodges in this country, restricting his eligibility for re-election, the same Brother may be continued in the office for a great length of time—as in the case of the late Duke of Sussex, who held the place for thirty consecutive years! It is doubtful however whether such long continuance of one individual at the head of the Order, is conducive to its interest. 2. Pro Grand Master. This office was created during the Grand Mastership of the Duke of Sussex, probably for "reasons of State." This we think is inferrable from the terms of the regulation which restricts the power to appoint such an officer, to "a prince of the blood," and requires that the appointee shall be a "peer of the realm." His duties are precisely those of a Deputy Grand Master, under the general constitutions of Masonry. 3. A Deputy Grand Master, appointed annually by the Grand Master. "He must have been Master of some regular Lodge,"—a qualification not required of the Pro Grand Master. 4. The Wardens. 5. Chaplains, one or more, as the Grand Master may appoint. 6. Treasurer. 7. Registrar—an officer not known in this country. He has the custody of the seals of the Grand Lodge, and must affix, or authorize the Grand Secretary to affix, the same to all patents, warrants, certificates, and other official documents. He is also "to superintend the records of the Grand Lodge," and "see that all documents issued from his office be in due form." The Grand Master may at his pleasure commission him to take charge of any county or district, for which there is no Prov. G. Master appointed. The office seems to be a useless one, and his duties are carelessly defined. 8. Grand Secretary, who may appoint an assistant and one or more clerks, as the duties of his office may require. 9. Grand Deacons, who must have previously served as Wardens of a Lodge. 10. Superintendent of Works—who is the architect of the Grand Lodge, and, as such, is required to submit all necessary plans and estimates, and superintend the erection of new buildings and the repairing and altering of old ones, as that Body may direct. 11. Director of Ceremonies—an office equivalent to that of Grand Marshal in this country, except that, with his assistants, he has the care of the regalia. 12. Sword Bearer.* 13. Organist. 14. Pursuivant—who is "to preside over the Masters and Past Masters nominated to attend within the porch of the Grand Lodge."† The Tyler is not a member.

The foregoing comprise all the regular officers of the Grand Lodge, except the Grand Stewards, eighteen in number, who are annually appointed for the regulation of the grand festival, and to assist in conducting the arrangements for the quarterly and other communications. We have given

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* The Grand Standard Bearer is appointed for the occasion, and is not an officer in Grand Lodge.

† "Six Masters or Past Masters of Lodges shall be nominated, who shall attend, within the porch of the Grand Lodge, at the quarterly communications, for the purpose of guarding, under the superintendence of the Grand Pursuivant, against the admission of any but those who are qualified, and have their proper clothing and jewels, and have signed their names to the accustomed papers, and are in all respects entitled to admission."—*Constitutions of G. L.*

the officers in the order in which they rank, that those of our American readers who feel any curiosity in the matter, may the more conveniently compare them with the organization of the Grand Lodges in this country. They are all members and voters in Grand Lodge, with the exceptions already named; as are also, all Past Officers of corresponding rank, to and including the Past Grand Deacons—differing in this respect from every Grand Lodge in America, and establishing a precedence, which, we apprehend, would here be productive of nothing but evil. If to these are added the Provincial Grand Masters, present and past; the Master, Past Masters, and Wardens of the Grand Stewards' Lodge, and of "every other private Lodge," we have a complete list of the officers and members who compose the entire organization of the Grand Lodge of England.* And it would seem, from this enumeration of them, that the communications of the Body must be very fully attended, and inconveniently numerous for the transaction of business. We do not know how this may be at the more important sessions, but when we were present, we noticed no inconvenience from this cause. The attendance was not larger than we have frequently witnessed in our own Grand Lodges. *Visitors* are not admitted except by special favor of the Grand Master.

Many of our readers will doubtless be surprised to learn that the only officers *elected* by the Grand Lodge, are the Grand Master and Grand Treasurer. All the others, including the Wardens, are *appointed* by the Grand Master. This is in conformity with ancient usage; but we in this country should probably regard the practice, were it proposed for introduction here, as being rather too oligarchical for our republican notions of equality and accountability. It certainly places great power in the hands of the Grand Master, and may be, with much force, urged as a very substantial reason why that officer should be more frequently changed.

We have on a former occasion† described with some minuteness, the governmental system of our English Brethren, and may therefore be excused from not entering with much detail upon the subject again. Still, a brief reference to some of its most prominent characteristics, would seem not to be out of place in this connection, and will not be wholly unacceptable to those of our readers who may not be able conveniently to refer to our previous remarks on the subject.

The Grand Lodge, having its seat at London, as a common centre, is of course at the head of the system, and may not inaptly be compared to the central or general government of our own national organization. The jurisdiction, both at home and abroad, with the exception hereafter named, is divided into Districts, or Provinces, each being under the special charge of a Prov. Gr. Master, who is invested with many of the ample powers of his principal, and required to form and hold a Provincial or Deputy Grand Lodge, within his own Province, at least once a year. He appoints his own officers; and his Grand Lodge when organized, besides the officers so appointed, consists of all Past Provincial Grand Officers, and the Masters, Past Masters and Wardens of the Lodges in his Province. Its powers are ample, and its position is nearly equivalent to that of our State Grand Chapters, recognizing the General Grand Chapter as its supreme head. We have not space for particulars, nor are they essential to our present purpose, which is merely to give our readers a general idea of the leading features of the system. The exception referred to is as to the London Lodges. These constitute a class by themselves, and are directly accountable to the parent Body. This is also true of the Military Lodges attached to the national regiments, battalions and companies, and whose sphere of labor is restricted to the military profession.

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* The admission of Past Masters was one of the conditions of the compromise which led to the "union" in 1813. Prior to that time they had never been members.

† Vide this Magazine, Vol. xii. p. 129.

The Lodges in the distant Colonies are governed in a similar manner; each colony having its Provincial Grand Master, with powers somewhat more extensive than those enjoyed by corresponding officers in England, whose means of communicating with the parent body are more direct and immediate. The necessity for this increase of power in these officers will be apparent when it is stated, that their fields of labor extend to the four quarters of the Globe—English Lodges being found in Europe, Asia, Africa and America, including the islands of the Atlantic, Pacific and Indian Oceans! Without plenary powers their appointment would be of little account in the management of a system of such vast extent.

There is one feature in the financial system of the parent Grand Lodge that is somewhat peculiar; and though we have spoken of it on a former occasion, it may not be improper to refer to it again in this connection. Every Brother, on his appointment or *re*-appointment to office in Grand Lodge, is required to pay towards the fund for General Purposes as follows:—The Pro and Deputy Grand Masters, ten guineas each; the Wardens, eight each; the Grand Treasurer, five; the Registrar, Secretary and Deacons, three each; the Director of Ceremonies and his assistant, the Superintendent of Works and Sword Bearer, two each. Six of the foregoing officers, if they have not previously served as Grand Stewards, pay in addition to the above, on their first appointment to office, twenty guineas each; and two others, the Deacons, ten guineas each. A Provincial Grand Master pays three guineas for his Patent, and twenty guineas to the fund for General Purposes. A Deputy Provincial Grand Master pays two guineas for having his name registered in the Grand Lodge books. These are all fees of office, or more properly speaking, the price which a Brother in England is required to pay, who would attain to official distinction in his Grand Lodge. The requirement is sufficiently aristocratic to exclude every poor Brother, however eminent his abilities may be, or however valuable services he may have rendered to the cause, from the honor of holding any office of importance in the Body. The most favorable thing that can be said of it is, that it affords a very handsome income to the Treasury. But there are other sources of income, more consonant with the general practices of the Institution. The registering fee for every Mason made within the London District, is one guinea; for a Mason made in Lodges out of that district, half a guinea; and for every Brother joining a Lodge as a member, two shillings and six pence sterling. The fee for a Warrant is five guineas, and for confirmation of the same two guineas. The charge for a Grand Lodge certificate or diploma is six shillings and six pence. In addition to these payments, every member of a Lodge in the London district pays an annual fee of four shillings (one dollar,) and every member of a Lodge not within the district, of two shillings. Now, if the reader will bear in mind that there are about one thousand Lodges under its jurisdiction, eight hundred of which at least are in active operation, with an aggregate of affilliated members of probably not less than thirty thousand, he will be able, from the foregoing statements, to form some idea of the annual income of the Grand Lodge of England, and of the means by which it is enabled to maintain its splendid charities—the brightest jewels in its coronal. But it does not rely on these alone for this purpose. Its annual festivals yield large sums, and are always reliable sources of income. The Brethren are justly proud of their charities, and they support them with a munificence honorable to themselves and worthy of their Masonic professions.

The most important administrative feature in the policy of this venerable Grand Lodge, is, doubtless, its "Board of General Purposes," to which we have already incidentally referred. It is composed of the first five officers of the Grand Lodge, a President, and twentyfour other members; and in describing it we shall take the liberty to employ words used by us for the same purpose on a former occasion. The President and ten of the members are appointed, or what is practically the same thing, nominated by the Grand Master. The other fourteen members are chosen by the Grand Lodge. One-third go out of office annually. Its meetings are held regularly once a month, and as much oftener as occasion may require. It has authority to hear and determine all subjects of Masonic complaint, or irregularity respecting Lodges or individual Masons, and generally to take cognizance of all matters relating to the Craft. Its de-is divided into Districts, or Provinces, each being under the special charge of a Prov. Gr. Master, who is invested with many of the ample powers of his principal, and required to form and hold a Provincial or Deputy Grand Lodge, within his own Province, at least once a year. He appoints his own officers; and his Grand Lodge when organized, besides the officers so appointed, consists of all Past Provincial Grand Officers, and the Masters, Past Masters and Wardens of the Lodges in his Province. Its powers are ample, and its position is nearly equivalent to that of our State Grand Chapters, recognizing the General Grand Chapter as its supreme head. We have not space for particulars, nor are they essential to our present purpose, which is merely to give our readers a general idea of the leading features of the system. The exception referred to is as to the London Lodges. These constitute a class by themselves, and are directly accountable to the parent Body. This is also true of the Military Lodges attached to the national regiments, battalions and companies, and whose sphere of labor is restricted to the military profession.

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This Board is also charged with a supervisory management of the fiscal interests of the Grand Lodge. It is to see that no unnecessary or improvident expenditures take place—to inspect the books and accounts, and to give orders for the correct arrangement of them—to summon the Grand Treasurer and other officers having possession of any papers, documents, or accounts belonging to the Grand Lodge, and to direct a proper execution of their functions; and at the close of the year to report a statement of the receipts and expenditures, under the proper heads, for such year, together with the amount of property belonging to the Grand Lodge; and generally to do all such matters and things as may be necessary to give that body full information respecting the receipt and application of its funds. It has also the direction of everything relating to the buildings and furniture; and is required to cause all necessary preparations to be made for the stated meetings, as well as for the days of festival and public ceremonies. It conducts the correspondence between the Grand Lodge and its subordinates, as well as with Sister Grand Lodges, and Brethren of eminence throughout the world; and it may summon any Lodge or Brother to attend its meetings and produce the warrant, books, papers, or accounts of the Lodge, or the certificate of the Brother. There are many other matters of detail connected with the duties of this Board, but the foregoing are sufficient to indicate its general character and importance. It possesses powers nearly equivalent to those of the Grand Lodge, for which it in a measure stands, *ad interim.* And when we take into consideration the vast extent of the jurisdiction of the parent Body, and the amount and variety of duties which necessarily devolve upon its executive officers, we cannot doubt that this Board is not only one of the most important and responsible, but one of the most efficient and useful auxiliaries to its administrative system.

One of the great beauties of the English Lodges is the elegance and uniformity of the regalia worn by the officers and members. They wear no *Sashes*, as with us, and the Aprons and Collars are made after a prescribed form, determined by the Grand Lodge; and no Brother is, on any pretence, admitted into the Grand Lodge, or any subordinate Lodge, without his proper clothing; nor is any honorary or other jewel or emblem allowed to be worn in a Lodge, which does not appertain to the degrees under the control of the Grand Lodge. The *Apron* of an Entered

Apprentice is a plain white lamb skin, from fourteen to sixteen inches wide, twelve to fourteen deep, square at bottom, and without ornament, with white strings. That of a Fellow Craft, is the same as the above, with the addition of two sky-blue rosettes at the bottom; and that of a Master Mason the same, with sky-blue lining and edging, one and a half inch deep, and an additional rosette on the fall or flap, and silver tassels. The Officers and Past Officers of Lodges may have the emblems of their offices in silver, in the centre of the apron. The Masters and Past Masters wear, in lieu of the rosettes on the apron, "perpendicular lines upon horizontal lines, thereby forming three several sets of two right angles," or very nearly the jewel of a Master of a Lodge. *Cuffs* of sky-blue, with emblems, are also worn, and are a very neat addition. The *Jewels* do not differ from ours, except that that of the Deacons is a *Dove*, and of the Past Masters, which is a square with the diagram of the 47th prob. of Euclid between the angles. The *Collars* are light blue ribbon, four inches broad—usually watered, and very stout. Silver chains may be worn, but they must be placed over the ribbon. We believe each Brother furnishes himself with an apron, and takes it with him whenever he visits a Lodge.

The regalia of the Grand Lodge is very rich and beautiful. The jewel of the Grand Master is the compasses extended to 45 degrees, with the segment of a circle at the points and a plate of gold included, on which is represented an *eye* irradiated within a triangle, also irradiated. That of the Deputy Grand Master, the compasses and square united, with a five pointed star in the centre. The Wardens, as in this country. The Chaplains, a book within a triangle. The Treasurer and Secretary as with us. The Deacons, a Dove and Olive Branch. The Director of Ceremonies, rod and sword crossed. The Stewards, a cornucopia between the legs of the compasses, extended upon an irradiated gold plate, within a circle. The jewels of the officers, from the Grand Chaplains down, are within a wreath, composed of a sprig of acacia and an ear of corn. The Past Grand Master's jewel is like that of the Grand Master, except the gold plate. The P. D. G. Master, the compasses and square only. These and all other P. G. Officers are allowed to wear their jewels on a blue enamelled oval medal. The Grand Master and other officers, when acting in their official capacity, wear chains of gold, or metal gilt, instead of collars; but on all other occasions collars of blue ribbon, four inches wide, and embroidered. The chains are very rich and beautiful in appearance. The Past Officers wear embroidered collars. The Apron of the Grand Master is of the dimensions already given, lined with garter blue, and ornamented with the blazing sun, embroidered in gold in the centre; on the edging the pomegranate and lotus, with the seven-eared wheat at each corner, and also on the fall; all in gold embroidery; the fringe, of gold bullion. That of the Deputy Grand Master has the emblem of his office in gold embroidery in the centre, and the pomegranate and lotus alternately embroidered in gold on the edging. Those of the other officers are correspondingly rich and elegant. No Sashes are worn.

Such is the Grand Lodge of England; and if our readers have followed us through these hasty and therefore imperfect sketches, they can hardly have failed to acquire a tolerably correct general idea of its origin and early history, its rapid progress to maturity, its form of organization and system of government, the vast extent of its field of labor, its eminent social position, its ample means and practical benevolence. Its splendid Charities are its crowning glory. Of these we have so often spoken in our pages that our readers must be familiar with them and the objects to which they are particularly devoted. They consist of a Fund of Benevolence, for general purposes; two Schools for clothing and educating the orphan sons and daughters of deceased indigent Brethren; an Asylum for aged and decayed Masons; and an Annuity Fund for indigent Widows.

MOUNT HERMON LODGE, MEDFORD.

THIS is a new Lodge, and has been working under a Dispensation for a little more than a year. Having thus ascertained from experience, that it would probably be able to sustain itself for the future, the Grand Lodge very cordially granted it a charter, and on the 31st of January last it was solemnly consecrated by the M. W. Grand Master, assisted by several officers of the Grand Lodge. The ceremony of consecration was performed in accordance with the ancient ritual of the Craft, and to the great acceptance of all present. The officers of the Lodge were then installed by the R. W. Senior Grand Warden, Col. J. T. HEARD, acting as Deputy Grand Master. The charges were then given with an exactness and propriety, and gracefulness of delivery, which we have rarely seen equalled.

The officers having been duly inducted into their proper places, the M. W. Grand Master briefly addressed the new Lodge in his usual happy and pertinent manner, giving them advice and counsel suited to the occasion. The Grand Lodge then retired and the Lodge was closed. After which the visiting Brethren, by invitation of the new Lodge, spent a social hour at the banqueting table.

Medford is one of our oldest and most beautiful suburban towns. It is also a place of much business and is rapidly increasing in population. The present is the first Lodge ever estabished in the town; and we are happy to add that it is well officered and starts on its career of usefulness under highly favorable auspices. It has our best wishes for its future prosperity. Its present officers are George Hervey, W. M.; Elisha Stetson, S. W.; Elbridge G. Currell, J. W.; Hiram Southworth, Treasurer; Samuel C. Lawrence, Secretary; C. B. Johnson, S. D.; C F. Merrill, J. D.; David Simpson, S. S.; Samuel W. Sanborn, J. S.; James Ford, T. The Lodge meets on Thursday after the full moon.

ELECTIONS AND VACANCIES.

"AT the annual election of a Chapter in this Jurisdiction, the Companion that was elected High Priest was not present, and he refuses to be installed upon any consideration. His business is such that it requires his absence from home, and he says that he could not do justice to his Chapter. The balance of the officers were installed in form; since which time the King has died. The old High Priest still conducts the affairs of the Chapter. They wish a new election, for King and High Priest. Can it be done? Is there a vacancy for High Priest? I give you a statement precisely as it stands."

The error in this case was in the Chapter, in electing for its High Priest a Companion whom it had not consulted on the subject, nor taken the usual and proper means to ascertain whether the appointment would be agreeable to him or otherwise. Such cases are of frequent occurrence; but there is rarely or never any real necessity for them; and they should therefore seldom or never happen. They often, as in the present instance, lead to embarrassments, and as often to vexatious consequences. The ancient rule of Masonry is, that while a Brother should never solicit or seek office, he should never decline any appointment or duty which he has not previously discharged. But however proper this may be as a rule of action,—and proper it certainly is,—or plausible in theory, it is not, we regret say, at the present time, regarded as of much account in practice. Able and talented Brethren, who would not shrink from any less conspicuous duty, will frequently decline office, either from distrust of themselves or other equally worthy motive.* This is a matter the body cannot control; nor should it attempt to do so, by availing itself of the absence of such a member to elect him, in the hope of thereby constraining him to an acceptance of the appointment, as the only means of relieving his friends from the embarrassment of their own act. This is not fair, nor is it just, though done in kindness. No Brother should be elected to office against his wishes, nor without previous consultation. Where this rule is observed, cases like that stated by our correspondent can never occur.

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*In most cases those who seek the offices, and do not hesitate to employ any moderately fair means to obtain them, are the least worthy of them; while those who shrink from them, are most frequently those who would fill them with honor.

But, where a Brother has been elected to office and declines to accept it, does a vacancy exist? Most clearly. The vacancy was occasioned by the declination of the former officer, or by the expiration of the time for which he was elected. The mere ceremony of election does not fill the vacancy. It is but one step in the process. But one of the three conditions, indispensable for the complete attainment of this result, has been fulfilled. The unfulfilled conditions are, acceptance and installation; both of which are of equal importance with the first, and the non-fulfillment of either leaves the vacancy still unfilled. To the inquiry of our correspondent we therefore answer, that there is a vacancy in the office of High Priest of the Chapter in question.

The next inquiry is, how this vacancy is to be filled, the day named in the By-Laws of the Chapter, for the election of officers, having passed by? The great purpose of By-Laws is to regulate and aid, not to embarrass and retard, the business of the body. The Chapter had complied with the provisions of its by-laws, in going into the election at the prescribed time; and it had also accomplished all that it was required by its own laws to do, before separating. The end of the law therefore had been answered. It had been literally fulfilled. The Chapter had done its whole duty to itself and its parent body. But an extraordinary case arose. The High Priest elect declined to accept the appointment. He refused, as he had a conceded right to do, to consummate, by his acceptance and installation, the preliminary steps taken by the Chapter for filling the vacancy occasioned by the declination* of the former High Priest. The action of the Chapter was thus stultified. It had elected a High Priest agreeably to the terms of its by-laws; but at its next meeting it found itself without such an officer. It had filled the vacancy, so far as it had any power to fill it, and yet the vacancy continued! The next officer in rank could not fill it, because he succeeds to the Chair only in case of the death or absence of his principal, and he had not, since his election, had a principal to die, or absent himself! This was a condition of things never contemplated by the law, and hence it does not properly fall under the rule of the law. It was that peculiar combination of circumstances which would authorize the Chapter, *ex necessitate rei*, notwithstanding any provision in its by-laws, to proceed without delay, to fill the vacancy by the election of a High Priest. We cannot think that any

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* We use the word declination for convenience. It matters not to the argument how the vacancy occurred.

dispensation was necessary; but if it were, the Grand High Priest of the State was unquestionably empowered and authorized, by virtue of his office, to grant it.

The death of the King presents a different question. Under the general usages of Masonry, the Scribe would succeed to the vacant office. At his installation, he was addressed in the following words:—"In the absence of your superior officers, you are *bound* to succeed them, and to perform their duties." It would seem from this that it is not only his privilege, but his duty, to enter upon the office, at once. But should he prefer to remain in his present place, we can see no particular reason why he may not, with the consent of the Chapter, be allowed to waive his privilege, and permit a new election of King to take place, under the dispensation of the Grand High Priest. It is, however, manifestly, his right to succeed to the vacancy, and of this right we think he cannot properly be deprived by the Chapter; nor do we apprehend that any Grand High Priest would willingly grant his dispensation to fill such a vacancy, against the known wishes of the officer whose rights might be thereby compromised.

The Grand Chapter of Vermont has recently adopted a regulation bearing on this point, in the following words:

> "In case of the death, removal from the jurisdiction, or resignation, of any High Priest, King or Scribe, of any subordinate Chapter of Royal Arch Masons in this State, it *shall be the duty* of the M. E. Grand High Priest, or the senior officer of the Grand Chapter, to *order* a new election immediately after being officially notified of the fact, *if he shall judge it expedient.*"

We do not quite like the wording of this regulation, and should it ever be brought to the test of a practical application, in a case where there shall be any difference of opinion or feeling among the members of the Chapter, our Companions of the Grand Chapter of Vermont, might be led to feel the necessity of a modification of its terms.

The principle, however, that a vacancy in the Council *may* be filled by election, and that the Grand High Priest may issue his dispensation for this purpose, is clearly set forth in it. The same principle, we think, was the last year recognized by the Grand Chapter of Maryland. But such dispensation, if it may be lawfully issued at all, can never properly be so issued against the wishes, or to the prejudice of the rights, of the officer next in rank, whose privilege it is by general usage to succeed to the vacant place.

The resolution of the Grand Chapter of Vermont also recognizes the right of the High Priest, King and Scribe, or either of them, to resign their offices at pleasure. The rule in such case is laid down by the Grand Master of the Grand Lodge of Georgia, as follows, viz: that "neither the Master nor Wardens, when once installed, can resign their stations If the Master dies, is temporarily absent, or removes, the Senior Warden succeeds to his station, and discharges the duties of his office until the regular time of the election of officers. The Junior Warden supplies the place of the Senior Warden, and the South is temporarily filled, from time to time, as occasion may require." We think we have discussed this question on some former occasion. It is not however pertinent to the present inquiry.

JEWISH OPINIONS OF CHRIST.

The following extracts, though not strictly Masonic, will we think be acceptable to our readers, whether of the Christian or Jewish faith. We find them in the papers, credited to the Watchman and Reflector of this city, and presume they are authentic. The editor says, "the late Dr. Noah, of New York, was accustomed to speak of Christ in these words:

> "Jesus preached at all times, and in all places, in and out of the temple, with an eloquence such as no mortal has since possessed. * * Jesus was free from fanaticism; his was a quiet, subduing, retiring faith. He mingled with the poor, communed with the wretched, avoided the rich, and rebuked the vainglorious. In the calm of the evening, he sought shelter in the secluded groves of Olivet, or wandered pensively on the shores of Galilee. He sincerely believed his mission, courted no one, flattered no one; pointed and severe in his denunciations, he was calm and subdued in his religion. These are not the characteristics of an imposter; but, admiting that we give a different interpretation to his mission, when one hundred and fifty millions believe in his divinity, and we see around us abundant evidence of the happiness, good faith, mild government, and liberal feelings, which spring from his religion, what right has any one to call him an imposter?—*that religion which is calculated to make mankind happy, cannot be a false one.*"
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> Dr. Raphael, the eloquent Rabbi, speaks in a similar strain:—
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> "If you are desirous of knowing the opinion of a Jew, ay, a teacher in Israel, respecting the proceedings against, and the condemnation of, the Master from Nazareth, I do not hesitate to tell you that I do not by any means feel bound to identify myself, or my brethren in faith, with these proceedings, or to uphold that condemnation; I, as a Jew, do say that it appears to me that Jesus became the *victim of fanaticism*, combined with jealousy and lust of power in Jewish hierarchs, even, as in later ages, Huss and Jerome of Prague, Latimer, and Ridley, became the victims of fanaticism, combined with jealousy and lust of power in Christian hierarchs; and, while I and the Jews of the present day, protest against being identified with the *zealots* who were concerned in the proceedings against Jesus of Nazareth, *we are far from reviling his character or deriding his precepts*, which are, for the most part, those of Moses and the prophets."

Dr. Noah, as a scholar and writer, had but few equals. He was tolerant and liberal in his religious opinions, and could appreciate virtue and goodness and truth, even in a religious opponent. We have understood that he was a Mason, but know not how the fact may have been. With his liberal views, there is certainly nothing in Masonry to which he could have taken exception. The mere fact of dedicating the Lodges to St. John the Baptist, (not as a Christian, but as one whose "character" and "virtues" are worthy of "imitation,") would never have disturbed his conscience, any more than their dedication to Moses or King Solomon would disturb the religious quiet of the most devout Christian.[*] Many of the most eminent and talented of his Jewish Brethren were in his day filling high and honorable places in the Fraternity. The Grand Lodges of Massachusetts, Rhode Island, New York, and Louisiana, and perhaps some others, have at different times elevated distinguished Brethren of the Jewish faith to the dignity of the Grand Mastership. They were gentlemen and Masons of enlarged views and liberal minds; and by the exercise of a tolerant spirit, and a courteous bearing towards those who differed from them in matters of conscience, endeared themselves to their Christian Brethren, and contributed largely to elevate the social position of those to whom they were allied by ties of kindred blood.

Of Dr. Raphael we know nothing more than what is stated in the above extract.

REPUBLICAN LODGE, GREENFIELD.

This is one of the most respectable and thriving Lodges in the Commonwealth. It received its Charter in 1795, three years after the union of the two Grand Lodges in Boston, and the consequent organization of the present supreme body. It continued in active operation, always numbering among its initiates and members, many of the best and most influential citizens of the beautiful village in which it is located, until the breaking out of the antimasonic persecution; when, for the sake of peace, and in the mistaken hope of contributing to allay the excitement, which was then raging with mad violence throughout the valley of the Connecticut river, it closed its doors and surrendered its Charter. A few years since, the requisite number of its surviving members asked to have its charter restored,—a request which was readily granted by the Grand Lodge. The Lodge forthwith recommenced its labors, and now numbers on its roll nearly *one hundred members!* It has recently leased large and commodious apartments in the centre of the town, and fitted up a spacious hall for its accommodation, in a style of neatness and elegance not probably surpassed, if equalled by any similar hall in the Commonwealth, out of the city of Boston. The fresco embellishments were executed by Mr. John Sawin, Jr., of Greenfield, an artist of much merit in his line of business.* A brief description of the embellishments has been furnished us. A cornice twelve inches deep is painted round the walls; above which are twentyfour panels of different sizes and shapes, alternating each other. Within these is a second cornice eight inches deep, leaving an open space of twelve by twenty feet, which is filled with *sky*, representing *morning* in the East; *noon*, in the centre, and *night*, in the West,—the whole so nicely blended and admirably executed as to produce a chaste and beautiful effect, especially when the hall is lighted. The spaces on the walls are divided into thirtyfive square-edged panels, sunk, apparently, two inches; within sixteen of these, are pointed as many circular-top panels, in fine elaborate moulding, throwing back the panels three and a half inches,—leaving ample room, in ten of these spaces, for the emblems of the Order. The walls and ceiling, in their architectural parts, are executed in a rich warm tint of French grey, inclining to a buff.

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[*] All that is said about *sectarianism* in connection with the form of dedication, as laid down in the ritual, looks to us very much like straining at a gnat. The dedication is in the following words: "to the holy St. John May every Brother revere his *character* and imitate his *virtues*." How anything like a sectarian dogma or sentiment can be wrung out of this, more than could be out of a similar dedication to King Solomon, does not readily appear. The one was a Christian and the other a Jew; but the dedication to either has nothing to do with Judaism or Christianity, as religious systems. St. John was selected for his distinguished virtues, and mild and amiable character, not for his Christianity; neither was Solomon for his Judaism. So, also, it is with the "parallel lines," representing the two St. Johns as eminent Christian *patrons* of Masonry. May not a Christian patronize Masonry, without cause of offence to one of a different religious faith? And is it sectarianism to acknowledge such patronage? The whole controversy is an absurdity, only calculated to distract the fraternity and prejudice the institution in the minds of those whose good opinions we should desire to retain.

On Friday, the 8th February, the Grand Master, accompanied by several of the Grand Officers, proceeded to Greenfield, at the invitation of the Lodge, for the purpose of dedicating the hall, "according to the ancient custom and usages of the Craft." The ceremonies were performed in the presence of about two hundred ladies and gentlemen, to most of whom they were new, and to all of whom they were apparently gratifying. At the conclusion of these services, the Brethren of the Lodge and the visitors present, were briefly addressed by the M. W. Grand Master, in terms suitably adapted to the occasion.

The officers were then installed by the R. W. Brother J. T. Heard, acting on the occasion as D. G. Master. After which an address was delivered by the Rev. Brother William Flint, of Greenfield. This we are

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* Mr. Sawin recently executed the fresco work of the Baptist Church in Charles street, in this city, which is said to be a superior piece of workmanship; and also of the church at Newton Centre. Lodges fitting up new halls, might find it to their advantage to consult him.

most happy to learn is to be printed. It occupied about forty minutes in the delivery, and was an able, eloquent and truthful exposition of the principles, doctrines, and purposes of Freemasonry. It was eminently worthy of the acknowledged talents of its estimable author, and its publication at this time is called for by the highest and best interests of the Institution. False notions are creeping in among us, which, if permitted to obtain, will jeopard the prosperity of the Order in this country. They can be best met and averted by circulating among the Lodges and Brethren more truthful expositions of the genuine principles of the Order.

The ceremonies having been completed, the company were invited to partake of an entertainment served up in the adjacent rooms.

The occasion was an agreeable one, and we trust may contribute to the continued prosperity of the Lodge.

MEMOIR
OF BROTHER HECTOR ORR, M. D.*

The subject of this Memoir, was born in Bridgewater, Mass., the 24th of March, 1770. He was a son of Col. Robert Orr, who resided several years in Springfield, Mass., was Master Armorer in the United States Arsenal, and died in that place in 1811, aged sixtyfive years. He was a son of Hon. Hugh Orr, who came from Scotland, and settled in Bridgewater in 1740, and married Mary, daughter of Capt. Jonathan Bass, by whom he had several children, of whom Robert was the oldest. He died in 1798, aged eightytwo years.

Dr. Hector Orr pursued his preparatory studies for the University, under the direction of Hon. Beza Hayward, and Rev. John Reed, D. D. He passed the usual course at Cambridge College, and graduated with honor in 1792. He studied medicine under the direction of Dr. Ephraim Wales, of Randolph, and settled in his native town in 1794—was married to Mary, daughter of Oaks Angier, Esq., in 1795, by whom he had five children.

For further particulars, in relation to his medical, political and general character, the reader is referred to the subjoined memoir, kindly furnished and prepared to our hand at the instance of his family, by Rev. Mr. Williams.

HIS MASONIC RELATIONS.

R. W. Br. Orr was made a Mason while an under-graduate of Harvard University, in 1791, in ——— Lodge in ———, shortly after he attained his twentyfirst year. We know but little of his Masonic history, for the next five years, other than his assiduity in informing himself in the principles and practice of the ancient craft.

In 1796 or 1797, he headed a petition to the Grand Lodge of Massachusetts, for a Charter, to constitute him, with his associates, a regular Lodge; the prayer was granted, and the charter bears date the 15th of June, 1797. Of the Brethren named in the charter, Brother Orr stands first; and he outlived, not only all those named in the charter, but all who belonged to the Lodge, at the time of its installation; which took place on the 18th day of October, 1797, and by the name of Fellowship Lodge. Brother Orr was installed its first Master, in ample form. A sermon was delivered on the occasion, by Rev. Brother T. M. Harris; followed by an address from W. Brother Orr, both of which were printed. Shortly after this, Col. Robert Orr petitioned the Lodge for the honors of Masonry; and being accepted, our W. Brother had the honor and satisfaction of making his father a Brother Mason. Brother Orr presided over the Lodge till 1799, when he was appointed by President Adams, a surgeon in the Navy, which office he held about three years.

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* Prepared by a Committee of Fellowship Lodge, Bridgewater, and ordered to be entered on the records of said Lodge, and published in this Magazine.

On his return home, he was re-elected, and presided over the Lodge most of the time, till 1811. In 1818, he was appointed D. D. G. M. He continued to visit the Lodge when his convenience permitted, and took a lively interest in the prosperity of the craft, until the close of his life; which event occurred April 29th, 1855, aged 85 years.

He never lost his confidence in the perpetuity of the Institution, even in the darkest period of its history. W. Brother Orr presided over the Lodge with great dignity and affability, and such was his familiarity with the theory and practice of Masonry, that all were delighted to see him in the Chair; no one wished to occupy it in his presence, for he was the man whom all delighted to honor.

In addition to a pleasing address, he seemed to have an intuitive perception of the feelings and general character of those with whom he conversed, and his power of adapting himself to the various characters of mankind, was truly remarkable; and yet, he has been known at times, to approach a neighbor with a sort of bluntness approaching to rudeness, which would sometimes wake up *Madam Resentment;* but before she could rally her forces for a combat, he would give such a turn to his salutation, that she would find herself disarmed, and so retire abashed, while the doctor would have gained his object, (viz. the development of some hidden quality in his neighbor's temperament,) unperceived by the subject, and, without any apology, converse and part with more kindly feelings than before the interview.

That Brother Orr, by a strict conformity to its principles and precepts, conferred honor upon the craft, we are proud to acknowledge—while at the same time we consider him as indebted to Masonry, for many of the noble and excellent qualities which adorned his life. Brother Orr was made a Mason in the year of his majority, and about a year before he graduated. At that time he was of an ardent and reckless temperament, and not much under the restraints of religion. Here then, just before he slipped from the leading strings of the University, Masonry took him by the hand, pressed him to her bosom, and pledged him most solemnly, and affectionately, to listen to her instructions, and to walk in her ways. Having a retentive memory, he soon made himself master of its theory and practice; and thus being qualified for a teacher, he was employed to teach and instruct others; and the principles and studies which he endeavored to enforce upon them, had a salutary influence upon his own heart and life. He has been observed, by those who were not Masons, in cases of emergency, to fall back upon his Masonic principles; as for instance: When one told him that Mr. ——— had been speaking evil of him, he would say, "O! he did not mean to harm me, he has probably been misinformed as to the facts; any-how, Masonry charges us to put the most favorable construction upon the words and actions of mankind." Again, when injured and abused by a neighbor, and a few days after, when that neighbor was taken ill, and sent for him, one who happened to be present, said, "Why doctor you don't think of going to see that man?" "Certainly I do. Masonry does not allow us to render evil for evil, but we must overcome evil with good."

JOHN EDSON, JONATHAN AMES, ISAAC HOWARD, JARVIS D. BURRELL,
Dec. 17th, 1855. *Committee.*

HIS PROFESSIONAL AND PRIVATE LIFE.

BY REV. MR. WILLIAMS.

Dr. Orr received the commission of surgeon in the Navy in 1796, from John Adams, President of the United States. In 1802 he was appointed Adjutant, and resigned in 1825. He was elected Fellow of the Massachusetts Medical Society, in 1801, and served as counsellor of this society nearly forty years. He received from his *alma mater* the honorary degree of doctor in medicine in 1818. He held various offices of trust in his birth-place—was its Representative and a Justice of the Peace—1817 he read the annual dissertation before the Medical Society, "On the Properties of Animal and Vegetable Life." His pen was seldom idle, as his manuscripts both in prose and verse, clearly prove, and his thoughts took a wide scope and embraced a variety of subjects, all evencing a strong, original, classical and highly cultivated mind; 1795, he married Mary, daughter of Hon. Oakes Angier, a counsellor at law, of great eminence, and extensive popularity. A venerable divine, in speaking of him, called him "the Webster of his day," and remarked, that he was a student at law of John Adams, President of the United States, and had as a student, among many other eminent men, the late lamented Judge Davis, of Boston. (Dr. Orr lost by death his amiable and intelligent lady in 1853.) From 1795 to 1850, he continued to a greater or less extent in professional and honorable practice, both as surgeon and physician. He was ever prompt to the call of duty, and eminently successful and quick and acute in his perception of cases. In a poem written in his 80th year, he speaks of his naval voyage under Commodore Preble—

Far distant India's seas and coast,
And Afric's rocky boisterous shore,
In naval service (not to boast,)
Fatigued I've cruised; its dangers bore.

In the same poem he thus feelingly and with a graphic pen, describes his excursions and exposures as a physician. They will find a ready response in the heart of every son of Æsculapius.

I've gone at darkest hours of night
When winter's drifting snows were deep;
When moon and stars withheld their light,
And boisterous winds awoke from sleep.

Nerved to the task, I've stemmed the storms,
Through fields and bogs and forests drear;
Through tangled vines and prickly thorns,
Without a friend my heart to cheer.

Not scorching summer's fervid heat,
Nor tempest black, nor drenching rain,
The ardor of my heart defeat;
Nor duty's needful toils restrain.

Of hardships I have had my share,
And perils both by sea and land;
Inhaled the pestilential air,
And felt contagion's withering hand.

Of life I've seen its "ups and downs;"
Enjoy'd its smiles and felt its pains;
Embraced its gifts and met its frowns,
Its ebbing current in my veins.

With weakened limbs and anxious breast,
Close on life's slippery brink I tread;
Mourn for companions now at rest,
And friends commingled with the dead.

Long since from public life retired,
Professions, cares, almost resigned;
Elate with buoyant hopes inspired,
Some peace, and rest, I yet may find.

If still continued days remain,
For me kind Heaven has reserved,
Of pain and woes I'll not complain,
Confess its blessings, undeserved.

Dr. Orr was beloved in domestic life—faithfully discharged its duties, and was keenly alive to every tender sympathy and generous affection. He loved his country, and repeatedly delivered public addresses, calculated to sustain and add honor to its patriotic and valuable institutions. He devoted much time to public objects and was ready to bear his proportion of all public burdens.

Dr. Orr's reading was extensive and varied, and his memory remarkably and correctly retentive. His mind was richly embued with the literature of the old English School and Latin classics. Milton, Young and Burns, Horace, Virgil and Juvenal, were familiar to him as household words, and his quotations from them, were habitual. Few men ever collected from books and life so large a body of pertinent anecdotes, or related them with greater zest and effect. His penetration could detect the gold, in its ore, and discover mines, where less perceptive minds saw only a desert. Lord Bacon's aphorism, that "Reading makes a full man, writing a correct, and conversation a ready man," was well exemplified in him. He was always full, correct, and ready. A vein of humour, a brilliant wit, and vivacity, enlivened his conversation and seasoned it as with Attic salt, almost to the last, for at the advanced age of 85 his intellectual powers were bright, firm and unshaken. His remarks were pleasant and facetious and his circle of intimate friends will long recollect his scintillations of flashing wit as well as the circumstances which gave them pungency and point. But related now, without the auxiliaries of time and place, they must in some degree fail of effect. For true wit, like the foaming champagne, must be imbibed with the *first sparkle*, or it becomes vapid and tasteless. I will, notwithstanding, venture to relate some *few* instances of his readiness, that occur to my mind. Conversing with him once on the subject of diet and the food of different nations—he suddenly inquired if I knew what Queen Dido eat (Dido, the heroine of Virgil's Enead.) I allowed my total ignorance on this *important* topic. "Why," said the Dr., "you are strangely forgetful of *Virgil*, for he says in so many *words*, Dido et dux." (The literal translation is, Dido and the leader; Latin, Dido et dux.) Again, on his inquiring after my health—I replied, in a manner unusual with me, and by no means elegantly, "Oh! I am *so so*." "Indeed," said the doctor, "I did not know you were *very sick*." "Nor *am I*," I replied with some spirit. "Ah," says he, "is not the Latin of *so so*, *sic sic!*" Simon Greenleaf, then Royal Professor of Law at Harvard University, and one of our most eminent jurists, was an intimate friend of Dr. Orr's, but had not seen him for some time, and when he called, the doctor, in his facetious way, looked steadily at him, *professing* not to recognize him. "Do you not know me?" said Mr. Greenleaf. "Why, I think I *have* seen you before, are you not that *pettifogging lawyer*, Simon Greenleaf?" The Royal Professor, never *forgot* this—but frequently repeated it, with much hilarity.

Once, on introducing an unmarried daughter by her Christian name *alone*, being imperfectly heard, he was asked in a low voice, "What is her *husband's* name?" "Sir," replied our friend, "she never was so *unfortunate* as to have one." But only a *faint* impression of his ready wit, can be conveyed by these *imperfect* reminiscences; time would fail me to tell of more.

Of Doctor Orr's religious opinions, that pre-eminently important point, he might probably say, as said a preacher, no less distinguished for practical beneficence and virtue, than for talent and wisdom—in reply to one of an opposite belief, who impertinently asked him, "Do you think sir, you have *any* religion?" "None sir, to *speak* of," was the answer. His writings (to which I have had access since his decease) evince an *unusual* interest in sacred things, and his life of faithful duty, both in public and private, his frequent perusal and intimate knowledge of the scriptures—the practice and submission with which he bore a protracted and extremely painful illness, all clearly evince that he not only possessed a genuine faith, but that it sustained and comforted him to the last. All cant and superstition, and ostentation of goodness, his penetrating mind naturally rejected and despised. His *own* words are, "Since the Christian religion has been embraced by mankind, the number is comparatively small, who have the affrontery and folly openly to confess and declare themselves Atheists, and to deny the existence of a deity and a future state. The gospel has taught us to expect another state, after this life, and by it, is the soul's immortality brought to light." He was a punctual attendant at church when in his prime, and his engagments permitted. The late talented and lamented Dr. Flint, of Salem, was for many years his pastor, and attached and intimate friend, and expressed a deep regret at losing his society when he removed from East

Bridgewater to Salem. His acquaintance with clergymen was extensive; indeed his society afforded pleasure to all, who could appreciate it.

Dr. Orr, as he advanced in life, gradually relinquished his most arduous and onerous duties to his son, Samuel Angier Orr, M. D., who is now in the discharge of a practice so full, as at times to be almost oppressive and burdensome. As a skilful physician, an accomplished scholar, a devoted citizen, an able writer, an agreeable and instructive companion, the community and State have lost in Dr. Hector Orr what no one individual can readily supply. W——s.

AN ENGLISH LODGE IN PARIS.

In the January number of this Magazine, we took occasion to express the satisfaction we felt at the prospect of an early introduction of the York rite of Masonry, into one at least of the Lodges in Paris, "in order that English and American Masons, when on a visit to that city, might be able to meet their French Brethren on more equal and familiar terms," than they have heretofore been able to do. We have now the pleasure to announce, on the authority of private intelligence from Paris, that this desirable object has been accomplished, even at an earlier period than we had dared to hope, though we knew the matter to be in active and influential hands. Hereafter, the distinguished Lodge Clémente-Amitié, at Paris, will work in the English language at monthly meetings, or whenever there shall be Brethren present who may desire it, the ancient York rite, as practised in this country and Eng'and.

There are almost constantly in Paris from three to five thousand English and American residents; among whom are many Masons, who would be most happy to meet their French Brethren in their Lodges, if they could do so with any satisfaction to themselves. But the French rite differs so materially in its forms and ceremonies from that to which they have been accustomed and understand, that they have not the confidence, or the courage, to present themselves at the door of a French Lodge for examination, through fear that they may fail of gaining admission, and be thus turned off with mortified pride, if not with wounded feelings. This obstacle has now been partially removed. Our Brethren from this country, on reaching Paris, may now be assured of a fraternal welcome at the hands of the Brethren of the Clémente-Amitié Lodge,—one of the best and most distinguished Lodges in that city, if not in the whole empire. It has also attached to it a Consistory, in which the degrees of the Scotch rite are conferred, up to the thirty-second.

We consider this movement as one of the most important that has taken place in the Order in France for many years past. It is one step towards a greater intimacy and closer union between us and our Brethren of the French metropolis; and it can scarcely fail to tend to a better understanding, and perhaps a greater uniformity of work; though it may be well not to expect too much improvement in this latter particular. Our French Brethren are ardently attached to their own rite, for the reason that its ceremonies are better adapted to their peculiar temperament and national characteristics than the older rite of England; and they will not be likely to surrender it; nor is it, perhaps, desirable that they should do so. It is, however, desirable and important, that while they continue to cultivate their own rite, they should understand, better than they do at present, the peculiarities of the more universal rite practised by their Brethren in England and America, to the end that there may be fewer obstacles in the way to that free intercourse which should exist among Masons of all countries. The occasional working of the York rite by one or more of the Lodges in Paris, will accomplish this object, in addition to the other advantages to which we have briefly referred.

PUNISHMENT FOR INTEMPERANCE.

Elkton, Tenn., January 30, 1856.

Bro. Charles W. Moore,—

Dear Sir:—I take the liberty of asking your opinion in regard to a case that a short time ago occurred in our Lodge. One of the resolves of the Grand Lodge of Tennessee reads as follows: "That the habit of drunkenness, unfortunately indulged in by too many Masons, is at variance with the tenets and teachings of our Order, and well calculated to bring it into disrepute, should not be tolerated among the members of any subordinate Lodge; and that suspension for minor offences, and expulsion for a confirmed habit of drunkenness, be *invariably* adopted." Some little time ago, a Brother under our jurisdiction was charged with the offence of drunkenness, and cited for trial. He made his appearance, and in the presence of the Lodge acknowledged his guilt, threw himself on the charity of the Lodge, and solemnly promised never to be guilty of the like offence again. He was a man, somewhat advanced in life, in every other respect of irreproachable character. A difference of opinion then arose in the Lodge as to the disposal of his case. I believe it was the unanimous wish of the Lodge to pardon the offender, but there was the edict staring us full in the face, positively declaring that for minor cases of drunkenness, suspension must be invariably adopted. A vote was taken on the question of suspension and lost by a small majority.

These are the facts of the case, and the question that I wish to ask you is this: Were this majority justifiable in thus nullifying the resolution of the Grand Lodge? They thought that the enforcement of it would, in this case, have been very unjust and uncharitable, and so, placed between two evils, they chose what they conceived to be the least.

B.

If our correspondent will carefully analyze the resolution of his Grand Lodge, we think he will agree with us, that it is of the nature of a *recommendation* to the Lodges, and not *mandatory*, and therefore binding on them as a *law* of the Grand Lodge. It starts with a declaration that intemperance is an evil that *should not be* tolerated by the Lodges, and then goes on to say, that "suspension for minor offences, and expulsion for a confirmed habit of drunkenness," [should] "*be* invariably adopted." Thus leaving the whole matter to the judgment of the Lodges, under the recommendation, or declared opinion of the Grand Lodge. If the

Lodge, in accordance with this recommendation, has adopted a special law on the subject, it is of course binding on it. But even in that case, the right to determine when the erring Brother has arrived at the precise condition of a confirmed drunkard, is in its own hands; and this leaves a large margin for the exercise of a very charitable construction. We think the Lodge decided rightly and Masonically in giving the delinquent another opportunity for reformation. It may be, as we most earnestly hope it will be, the means of saving him; while a more stringent course would probably have crushed him at once and forever.—*Editor Magazine.*

GRAND LODGE OF TEXAS.

THIS Grand Lodge held its annual communication at Galveston, in January. The session was well attended and harmonious. Much business was transacted; a new Constitution adopted; and twelve or fifteen new Lodges chartered. On the 24th the corner-stone of a new Masonic Hall, at Galveston, was laid with the usual ceremonies; for the following account of which we are indebted to the Galveston Civilian, of the 27th:—

The event of the season at Galveston has been the assembling of the Grand Lodge of the State of Texas. The number of Delegates and other members of the Order in attendance is estimated at four hundred, and the crowd of ladies and other persons drawn together from all parts of the interior to witness the ceremonies and participate in the festivities incident to the occasion, has been of the most numerous and brilliant description.

The procession which was formed on Thursday, to attend the ceremony of laying the corner-stone of the new Masonic edifice in this city, was one of the largest and most imposing we have ever seen in this city. It was formed under the direction of Col. John S. Sidnor, Marshal of the day, and consisted of the Galveston Guards, Cadets of Military Institute, Fire Department, Masters of Vessels in Port, Mayor and Board of Aldermen, Clergy, Judges of the Courts, etc., Marshal and his Aids, Master Masons, Harmony Lodge, St. Felipe de Austin Encampment of Knights Templars, under the command of Phillip C. Tucker, Jr., Esq.;* the M. W. G. Lodge of Free and Accepted Masons of the State of Texas, followed by a large concourse of citizens and strangers.

Two fine bands of music accompanied the procession, and the whole moved with the order and precision of veterans in an army.

The usual imposing ceremonies attended the laying of the corner-stone, Gen. E. B. Nichols, M. W. G. M., officiating. The prayer and singing were appropriate and good.

After which, the procession moved to the Baptist Church, where an instructive and impressive discourse was delivered by Hon. P. W. Gray, of Houston; and the officers elected for the ensuing year were installed by the Past Grand Master, E. W. Taylor, of Houston. These officers are as follows:—

M. W. F. B. Sexton, Grand Master, San Augustine; R. W. Jno. B. McMahan, D. G. Master, Lockhart; Jno. E. Cravens, S. G. Warden, Palestine; Henry Sampson, J. G. Warden, Houston; W. Stedman, G. Treasurer, Henderson; A. S. Ruthven, G. Secretary, Galveston.

The banquet and ball at the Tremont in the evening were in keeping with the proceedings of the day. The number of persons present was between seven and eight hundred. The supper was abundant, and both substantial and elegant.

There has probably never been assembled in Texas a more intelligent and respectable body of men than the members of the Grand Lodge. Many of them are citizens of long standing, and men to whose foresight, patriotism and self sacrificing spirit Texas is largely indebted for her present honorable and prosperous condition. The fact of their present meeting here will long be a theme of pleasant remembrance to our citizens.

MASONIC BANQUET AND PRESENTATION.*

THE Grand Master, the Hon. A. KEITH, and the members of "Athol Lodge," and a numerous assembly of Brethren of the Mystic Fraternity, with their Guests, met at Masonic Hall, on Wednesday evening last, for the purpose of testifying their respect to Br. R. W. George W. Fraser, P. M., who has recently passed the chair—for his services to the Lodge. During the two years that he presided over the Lodge the members have increased twofold. The noble band of the 76th regiment occupied the Orchestra during the evening, and largely contributed to the festivities of the occasion. The songs, speeches, toasts, &c. were admirable, and elicited unbounded expressions of fraternal applause. Wit, sentiment and reason—"a feast of reason and the flow of soul,"—combined to render it one of the most pleasing and profitable re-unions of the Masonic Fraternity.

A Gold Jewel, an exquisite piece of workmanship, made by Mr. F. Traunweizer and chastely engraved by Mr. G. Bolton of this city, in a style that would do credit to any artist—was (after the magnificent profusion of viands with which Brother George Nichols loaded the tables had been disposed of) presented by Brother J. Lordly on behalf of the members of Athole Lodge, to Br. R. W. George Fraser. The Jewel bears the following inscription:—

PRESENTED TO
P. M. BROTHER G. FRASER,
By the Members of ATHOLE LODGE, 361, Halifax, N. S., in token of his valuable services, while presiding over the Lodge for the last two years.
Halifax, Dec. 5, A.L. 5855.

To R. W. BROTHER GEORGE FRASER, P. W. MASTER OF ATHOLE LODGE,—
Right Worshipful Sir and Brother,

The Master, officers and Brethren of Athole Lodge cannot allow you to pass the chair without expressing their warm approbation of the manner in which you have conducted the working of the Lodge during the two years you have presided as Master, having been connected with the Lodge ever since its formation, in some official capacity, in each of which your zeal for our venerable institution has ever been conspicuous. It only remained to be more fully developed in your capacity as Master. During the two years you have never been absent from your duty, your untiring exertions to keep ever before us the ancient landmarks of our Order, your ever ready willingness to impart knowledge to less informed Brethren, and your frequent injunctions to practice out of the Lodge those great moral duties which are inculcated in it, give you a claim to our esteem, which we are sure no future events will ever diminish; as an earnest of which we beg your acceptance of a Jewel, as a small memento for the valuable service you have rendered our Lodge, both in its working and financial standing. Praying that the Grand Geometrician of the Universe may ever bless and prosper you in all your concerns, and bring you in safety to the Grand Lodge above.

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* A correspondent writes that the Encampment consisted of about fifty members, and was a highly respectable body. We are also happy to learn that it is a fine *working* body. It could not well be otherwise under the instructions of its estimable and able commander.

*From the Halifax (N. S.) Morning Journal, Dec. 18, 1855.

Edw. J. Lordly, W. M., for and on behalf of the Brethren.

After a few remarks from the Grand Master, Br. George Fraser, in an expressive and appropriate manner, responded to the Fraternal sympathy and kindness thus evinced; and replied to the handsome presentation and address, with which they had honored him, in the following manner:—

REPLY.

In rising to return thanks for your warm expressions of esteem and regard, and for this handsome and valuable token of your acknowledgments of my past services rendered to Athole Lodge, permit me to say that a due appreciation of the honor now conferred, more than compensates for any humble endeavors of mine to promote the prosperity of our ancient and honorable institution, and of Athole Lodge in particular.

It is, however, a source of much gratification to me to know that my humble endeavors to promote the interests of the Lodge and to further the great and benevolent objects of the Craft have been to a certain extent successful.

Since the moment when I was first chosen to preside over the Lodge, I have ever felt that a solemn and responsible duty was imposed on me to promulgate in their purity the true principles of the Order, and I shall always remember with pleasure the generous and kind encouragements to effect that great object, afforded me by the officers and members of Athole Lodge, and I fondly trust that the same cordial co-operation may be extended to my worthy successor, and that the unanimity and truly Masonic feeling which characterized the Lodge while I had the honor of presiding over it, may continue, and if possible, increase, until Freemasonry, as exemplified in the conduct of each individual member of the Lodge, may become not merely a name but a reality, and the heart and tongue shall unite in promoting each other's welfare, and rejoicing in each other's prosperity.

Brethren let us ever remember that every Lodge of Freemasons is a sacred retreat of friendship and virtue—of friends and Brothers, among whom, instead of contention, the greatest emulation should be, who can best work and best agree, to promote the great purposes of Brotherly Love, Relief and Truth.

R. W. Sir,—You will allow me to reciprocate your aspirations to the Grand Geometrician of the Universe, praying that continued prosperity may be vouchsafed to the office bearers and members of Athole Lodge, and that when our probationary state is ended, we may all meet as members of one family in the Grand Lodge above. George Fraser.

His Worship the Mayor assured them that he had accepted the invitation as a member of the Craft, and that his appearance in Masonic clothing was an evidence of the fact. Eight of the officers with the Army in the Crimea were fellow Masons, and three of the gallant officers whose loss we deeply deplore, and who fell on the field of battle, were made by himself, and their actions showed that being Masons had not made them less brave.

The band played "God save the Queen," and the company separated.

GRAND LODGE OF NORTH CAROLINA.

This body held its annual communication at Raleigh, on the 3d December. There was a very large attendance and much important business was transacted. There are few States in the Union where the Order is in a more prosperous and healthy condition, and the number is still fewer where the practical benevolence of the Initiution is more fully developed and active. The session was opened by an excellent address from the Grand Master, M. W. Clement H. Jordan, from which we extract as follows:—

THE PAST AND THE PRESENT.

The auspices under which we have assembled to-night are of no discouraging character. Peace and amity have pervaded "all our borders;" the progress of our principles has been onward, and onward, and we have been permitted to enjoy a degree of health without a parallel in our history. Every manifestation of Divine Providence towards us has been of a most cheering character. Our Lodges have increased, our numbers have multiplied, and the standing of our membership is as unimpeachable as that of any other organization under the sun.

It is with no affected pleasure that I record this to the honor of the fraternity in the Old North State. They are incontrovertable proofs of the entire restoration of our Institution to public confidence. I well remember when this was otherwise. I well remember (and so do many of you) when the young apprentice to our art was long and anxiously watched with as much scrutiny, by parents and friends, as if he had entered into a league with sin and Satan for his own moral destruction. I remember too, when every church in the land (with, perhaps, here and there a solitary exception) was arrayed in the general crusade against us. But, how changed is the picture now! The good, the virtuous and the pious are thronging our portals, swelling our numbers, and demonstrating to the world that ours is an Institution, worthy of their highest regard. Ministers of our Holy Religion are every where flocking into our Lodges, aiding by the divine precepts of that Gospel which they are commissioned to teach, in elevating man's civilization throughout the habitable globe. Instead of an unholy warfare against an Order whose sole object ever has been the amelioration of the human family's condition, they are now zealously engaged in elevating a once unjustly persecuted Institution to that lofty eminence she so long and so justly occupied in her primitive purity. And be it said to the honor of Masonry, I never knew one of those holy men, who, after having been thoroughly indoctrinated in our principles, our symbols, and ceremonies, that ever left us. On the contrary, every one that I have known, who has gone from this world, has meekly borne his Masonic insignia to the grave, and there received the last sad tokens of brotherly love from those whose affections he shared in life. And I rejoice to say there are hundreds and thousands now in our Lodges engaged in the same good work, that will go down to the tomb in the same armor, receive the same demonstration of respect, and a final admittance into the sanctum sanctorum with those who had gone before them. These are some of the evidences of increasing popularity of our cause. But no one could suppose that a class of men commissioned by High Heaven to prepare the way of the Lord, and to lead his people by a way they knew not, could do less than fully adopt a system, after having become acquainted with it, so intimately blended with that august command. They at once see and feel that the principles taught in our sanctuary are those that elevate the character of man, that tend to his moral improvement, that make him kind, affectionate, and useful, and, in this way, prepare him for the reception of those sublime truths which they are commanded to preach to every creature.

[We regret to say that our experience does not correspond with that of our esteemed Brother. In some parts of the country, during the troublous times to which he refers, seceding clergymen were the worst enemies our Brethren were called to encounter. But then, there may be some satisfaction in knowing that they were no better Christians than Masons, and ought never to have been admitted into either the Church or the Lodge. Neither is to be held responsible for their conduct. In its general scope, our Brother's view are correct.]

MORAL DUTIES.

In another part of this address, I have alluded to the prosperity of the Order in this jurisdiction; and it is prosperous. There have been fifteen new Lodges organized under dispensation during the present year, the names and locations of which will be given you by the Grand Secretary in his annual report. We numbered one hundred and two working Lodges at the close of our last session, having an aggregate membership of about four thousand "all good and true," according to the reports received from subordinate Lodges. Let us pause for a moment and inquire, is this strictly true? Are there no exceptions to the high character of our members, implied by these reports? We hope not, yet we fear there may be some, here and there one, who is not "obeying the moral law," as taught in our ritual. No good Mason desires it should be so, but he occasionally finds it is so, and his heart sickens and sinks within him when he hears a Mason taking the "name of God in vain;" when he sees him plunging into the deadly hilarities of the intoxicating wine cup, and when he sees him in the panoply of a "just and upright Mason," at the gaming table. We ought to see more to these things, and when we discover our members indulging in such practices, we ought to "admonish, reprove and exhort" them, until we are relieved of all appearance of these reproaches. Then and not until then will we present ourselves to an admiring world, justly entitled to the appellation of Free and Accepted Masons. As before said, our position is an exalted one, and one that every Mason has reason to be proud of, and one that every Lodge ought, at least, to feel bound to maintain. They certainly ought to endeavor to "preserve inviolate the reputation of the Order," more than to cultivate the good feeling of a single member, who is living knowingly, in open violation of long established laws. In an age so enlightened as this, with a code of moral ethics to which the world has free access, it would be regarded as ridiculous mockery to pretend to so much morality, if it is to be disregarded in the daily practice of our lives.

THE CONFEDERATION.

I presume most of you have some knowledge of a plan of confederation, first recommended, by a Convention of Masons, held in Lexington, Ky., in 1853, which convened in Washington City last January. The Convention declare their purpose to be that "of establishing a unity of interest among the Grand Lodges of the United States." A copy of the proceedings of the Convention, with the articles of confederation, are on file among my papers, and can be consulted by the authorized agents of the Grand Lodge, or by those whose curiosity may lead them to do so. The plan to my mind is both ineffectual and inoperative. It seeks to create an organization without any head to control it, or even the form of a body. Even if it could exist and operate as proposed by the Convention, the delay necessarily incurred in its operations would soon bring it into disuse.

There are some other matters in the proceedings, which we propose to notice in another place. It may be proper to say in this connection, however, that before the close of the session, Brother Jordan declined being considered a candidate for re-election; whereupon the Grand Lodge, by a unanimous vote, adopted the following well deserved and highly complimentary resolution:

Resolved, That this Grand Lodge receives with deep regret the resignation of Past Most Worshipful Grand Master, C. H. Jordan, and tender him its sincere thanks for the zeal and fidelity with which he has discharged his duties to his Most Worshipful Grand Lodge, and prays that the declining years of the distinguished M. W G. Master's life may be cheered with an appreciation of those glorious Masonic principles he has so long and so ably taught.

PHŒNIX LODGE FAYETTEVILLE, N. C.

THIS is one of the oldest Lodges in North Carolina, and the circumstance that it originally received its Charter from a foreign Grand Lodge prior to the Independence of the country, gives to its history an additional interest. We find the following notice of it in a memorial laid before the Grand Lodge of the State at its late communication:—

> Masonry flourished in Fayetteville before the creation of the Grand Lodge of North Carolina, by virtue of a Dispensation from the Grand Lodge of Scotland, under the name of "Union Lodge." In 1788 a communication of the Grand Lodge of North Carolina was held in Fayetteville, at which "Union Lodge," as a name, was expunged, and "Phœnix Lodge" was substituted; under which name, and by virtue of a Dispensation from this Most Worshipful Grand Lodge, the Craft continued to practice Masonic Rites until 1793, in which year the Dispensation was returned, and a Charter was granted to Phœnix Lodge, No. 8, at which time she had sixty members—amongst whom were John and James Porterfield, John Winslow, William B. Grove, and the subsequently distinguished Chief Justice of North Carolina, John Louis Taylor, to whose talents, influence and exertion, in a great measure, may be ascribed, the compilation and adoption of a Constitution for the Grand Lodge, in 1797.

They further represent, that from 1793 until the present time—a period of sixty-two years—Phœnix Lodge has been a zealous, active and continuous worker in the cause of Free and Accepted Masonry; and upon her initiation roll may be found the names of good and great men, among whom are William Duffy, Gen. *Edmund P. Gains*, Hon. *Wm. R. King*, Hon. Robert Strange, and a host of others, who in more humble spheres, have acted well their parts in the great drama of life, and have passed from labor on earth and entered upon that rest which awaits the faithful.

During the sixtytwo years of the existence of Phœnix Lodge, there have been days and nights when her light was well nigh extinguished, but her members, animated by love and veneration for her *antiquity*, have rushed to her rescue, and now her lamp burns with a clear and steady flame, and sheds true Masonic light upon the pathway of the good and worthy.

SERVICE OF THE CANADIAN ENCAMPMENTS.

In our last we laid before our readers the beautiful ceremony used by the Encampments in Canada at the Investiture of a newly created Sir Knight. Some of our readers having since expressed a desire to see so much of the remaining particulars of the service as may properly be made public, we present the following:—

AT OPENING THE PRECEPTORY.

Third Chapter Gospel St. John.

The Chaplain reads this prayer:—

LET US PRAY.

Merciful Redeemer of perishing mankind, who has promised that thou wouldst be in the midst of those who assemble in thy holy name, look upon us, thy servants, with an eye of tender compassion, and direct us this day that all our labors may be begun, continued, and ended in love to Thee, affection to our Companions, protection to the distressed, and obedience to our Order. *Amen.*

While the Almoner is collecting alms* from the Knights present, the Chaplain shall read such of the following sentences as he thinketh most convenient in his discretion.

The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy Brother, to thy poor, and to thy needy, in thy land.—*Deut.* xv.

Charge them who are rich in this world, that they be ready to give, and glad to distribute; laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.—1 *Tim.* vi.

God is not unrighteous, that he will forget your works and labor that proceedeth of love; which love ye have shewed for his Name's sake who have ministered unto the saints, and yet do minister.—*Heb.* vi.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased.—*Heb.* xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?—1 *St. John* iii.

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*After opening, the "Alms-Box" is presented to each member, to receive his "benefaction," for charitable purposes.—*Editor.*

Give alms of thy goods, and never turn thy face from any poor man; and the face of the Lord shall not be turned away from thee.—*Tobit* iv.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little; for so gathereth thou thyself a good reward in the day of necessity.—*Tobit* iv.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.—*Prov.* xix.

Blessed *is* he that considereth the poor: the Lord shall deliver him in the time of trouble.—*Psalm* xli.

Cast thy bread upon the waters: for thou shall find it after many days.—*Eccles.* xi.

AT THE CONCLUSION.

LET US PRAY.

Merciful God! grant thy holy protection and salutary blessing on this Preceptory, enlighten its rulers with the rays of thy brightness, that they may always see the just ways of our Heavenly Captain, and may by their example induce the Companions committed to their charge, so to follow them through the wilderness of temptations, that having overcome the enemies of thy holy Name, they may arrive at the heavenly Jerusalem, armed with the shield of Faith, and the breast-plate of righteousness, through Jesus Christ our Saviour. *Amen.*

DURING THE CEREMONY OF THE INSTALLATION OF A COMPANION INTO THE ORDER.

LET US PRAY.

O Emanuel! Our Great and Heavenly Captain, look down, we beseech thee, on this Preceptory of thy devoted servants, and impart thy Holy Spirit to the Candidate now before Thee, that he may become a good and faithful soldier in thy service, and be worthy of thy acceptance and salvation. *Amen.*

PROPER LESSONS.

I. Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch is translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith *it is* impossible to please *him*; for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: for he looked for a city which hath foundations, whose builder and maker *is* God,—*Hebrews* xi., 1—10.

II. Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on, the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.—*Ephesians* vi., 10—18.

EXHORTATION.

. . . . now a novice of our Order. The ceremonies in which you are now engaged, are calculated deeply to impress your mind, and I trust will have a long and happy effect upon your future character. You were first, as a trial of your faith and humility, enjoined . . . . It presented the pilgrimage through which we are all passing. We are all weary pilgrims looking forward to that asylum, where we shall rest from our labors and be at rest for ever. You were then directed, as a trial of your courage and constancy . . . . it represented to you the constant warfare with the lying vanities and deceits of this world, in which it is necessary for us to be always engaged. You are now about . . . . as a further trial of your humility: it is also a trial of that faith which will conduct you safely over the dark gulf of everlasting death and land your enfranchised spirit in the peaceful abodes of the blessed. Let the emblems of life and death which lie before you, remind you of the uncertainty of your earthly existence, and teach you to be prepared for the closing hour of your mortal career; and rest assured that a firm faith in the truths revealed to us, will afford you consolation in the gloomy hours of dissolution, and insure ineffable and eternal happiness in the world to come.

III. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using *your* liberty for a cloak of maliciousness, but as the servants of God. Honor all *men*. Love the brotherhood. Fear God. Honor the king.—*1st Epistle Peter*, ii., 13—17.

IV. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receive *it*.—*Revelations* ii., 17.

FORM OF SUPPLICATION.

VIII. No Companion shall be installed in this Encampment unless it be shown that he has behaved like a faithful Christian Brother. He shall be proposed and seconded at a regular or emergent assembly, and on such proposition being received, the Eminent Commander shall order the following declaration, which shall have been previously signed by the candidate and recommended by two FRATERS of this Encampment, to be laid before the Council for their investigation, and which declaration shall, at the time of proposition, be handed to the Registrar.

To the Eminent Commander, the Knights-Officers and Knights-Companions of the Hugh de Payens Encampment of Masonic Knights Templars, Kingston, Canada: held under the Banner of the Grand Conclave of the Royal Exalted Religious and Military Order of Masonic Knights Templar in England and Wales.

I   of the   and being of the age of   years,
do declare that I am a Royal Arch Mason of the Chapter No.   under a
Charter from the   Grand Chapter of   meeting at
and called   and having a firm and steadfast belief in the doctrine
of the Holy Trinity, and being willing at all times to defend and maintain the
Holy Christian Faith against all unprovoked attacks of its enemies; I now freely
and voluntarily offer myself as a Candidate for installation into the Royal, Exalted,
Religious and Military Order of Masonic Knights Templar, promising to conform to all ceremonies, engagements, rules, regulations and statutes, as well of
that Christian Order as of the Hugh de Payens Encampment.
Witness my hand this   day of   A. D. 18
Recommended and Vouched for on the honor of

Obituary.

DR. THADDEUS WILLIAM HARRIS.

WE are pained to announce the death of our esteemed Brother Dr. Thaddeus William Harris, the well known librarian of Harvard University. He died at his residence in Cambridge, Jan. 16th, at the age of sixty years. He was son of Rev. Thaddeus Mason Harris, D.D., of Dorchester, and was born in that town on the 12th of November, 1795; graduated at Harvard College in 1815, in the same class with President Sparks, Rev. Dr. Palfrey, Rev. Dr. Francis, and Professor Theophilus Parsons. After leaving College, he chose the medical profession, and on completing his studies, established himself as a physician in his native town, where he soon acquired a high reputation in his profession. In 1813, on the decease of Benjamin Peirce, the Librarian of Harvard College, Dr. Harris was elected as his successor. This office he accepted and held until his decease, discharging its duties with great fidelity and assiduity. Dr. Harris was a man of extensive scientific acquirements, and greatly distinguished himself as a Naturalist. He was pronounced by the learned Professor Agassiz, to be "*decidedly the best entomologist in the world*," and he contributed largely by various publications to the dissemination of knowledge on the subjects of Natural History. While a resident of Dorchester, he became a member of Union Lodge, and though after his removal to Cambridge, his business and scientific pursuits prevented his giving the subject of Masonry any close attention, he always evinced a lively interest in the prosperity and welfare of our ancient institution.

MASONIC CHIT CHAT.

Grand Lodge of Mississippi. We are gratified to learn that this Grand Lodge, which some years past has occupied an adverse position in respect to its sister Grand Lodges on the subject, has finally recognized the Grand Body over which the M. W. John D. Willard, formerly presided as Grand Master, as being the only true and lawful Grand Lodge of the State of New York. We have not received the proceedings, and therefore content ourselves for the present with a simple statement of the fact as it has been communicated to us.

We also learn that Br. *R. W. T. Daniel*, of Jackson, has been elected Grand Secretary, vice R. W. Wm. P. Mellen, of Natchez, who has held the office for some years and discharged its duties with eminent ability. The officers are M. W. Giles M. Hillyer, G. M. ; R. W. Charles Kopperl, D. G. M. ; David Mitchell, G. S. W. ; R. P. Bowen, G. J. W. ; B. S. Tappan, G. Trea.

Since writing the above, we have received a copy of the report adopted by the Grand Lodge, to which is annexed the following resolution ;—

"That it is the opinion of this G. Lodge, there is a Grand Lodge of Masons in the State of New York, under the name and title of the Grand Lodge of the State of New York ; and that said body is that G. Lodge over which M. W. John D. Willard presided as Grand Master in 1849, and over which M. W. Joseph D. Evans now presides ; and such being our opinion, the Grand Secretary of this Grand Lodge, is hereby instructed to open a correspondence with said Grand Lodge, of the State of New York."

A minority report was made by G. Master Hillyer and Past Grand Secretary Mellen.

Officers of the Grand Council of Vermont.—Gamaliel Washburn, M. P. G. M. ; Joshua Doane, D. P. G. M. ; Stephen H. Peirce, T. I. G. M. ; Asa P. Blunt, R. I. G. M. ; John P. Hollenbeck, G. R.

Officers of the Grand Chapter of Vermont.—Philip C. Tucker, G. H. P. ; John S Webster, D G. H P ; Thomas H. Campbell, G. K. ; Joshua Doane, G. S ; John P. Hollenbeck, G. Sec.

Grand Lodge of Florida. The annual communication of this Grand Lodge was closed at Madison, on the 24th January. The attendance was large, in view of the unfavorable state of the weather, and a great amount of business was transacted. The officers elected, were R. A. Shine, G. M. ; E. R Ives, D. G. M. ; C. C. Fletcher, S. G. W. ; T. R. Pittman, J. G. W. ; Thomas Hayward, G. Treas. ; J. B. Taylor, M D., G. Sec. ; Rev. E. L. T. Blake, G. Chaplain.

The Grand Lecturers appointed are James Ellenwood, Grand Lecturer, and M. Whit Smith, J. Moore and D. W. McRainie, for the East, South and Middle.

Grand Chapter of Florida. The G. Chapter also held its annual convocation at the same time and place. Its officers for the current year, are Comp. Thomas Haywood, G. H. P. ; E. R. Ives, D. G. H. P. ; J. L. McKinnon, G. K. : James Ellenwood, G. S. ; R. A. Shine, G. Treas. ; J. B. Taylor, G. Sec.

☞ We learn that the Grand Lodge of Vermont, at its annual communication last month, re-elected our distinguished Brother **Philip C. Tucker**, Esq. of Vergennes, for the current year, being his *tenth* consecutive election to the same office. This is a high honor, and the recipient is worthy of it.

☞ A correspondent asks, "whether a Brother charged with unmasonic conduct, may employ legal counsel, (being a Mason in good standing,) to defend and plead his case ?" He most assuredly may employ any Brother he shall think more competent than himself to manage his defence.

☞ We are gratified in being able to state that a Dispensation has recently been granted by the M. W. Grand Master for the organization of a new Lodge at North Bridgewater in this State, under the significant and appropriate name of *"Paul Revere Lodge."*

☞ The M. W. Grand Lodge of this Commonwealth meets on Wednesday the 12th, and the Grand Chapter on Tuesday the 11th, of the current month.

THE
FREEMASONS'
MONTHLY MAGAZINE.

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MASONRY IN THE OLDEN TIME.

A **friend** has handed us a copy of "The Boston Evening Post," of Dec. 20th, 1773, "Printed by *Thomas* and *John Fleet*, at the *Heart* and *Crown*, in Cornhill,"* in which we find the two following notices. We give them as suggestive of historical reminiscences in connection with the early establishment of Freemasonry in this country, that can hardly fail to be interesting to the Masons of the present day. They are as follows :

"The Brethren of the Ancient and Honorable Society of FREE and ACCEPTED MASONS, are hereby Notified, That the Right Worshipful John Rowe, Esq. ; Grand Master of North-America, designs to celebrate the Feast of Saint John the Evangelist, on Monday the 27th of *December* Instant, at the House of Brother *Ingersoll*, the Bunch of Grapes Tavern in King-street, Boston, where the Brethren are desired to attend.

THS. BROWN, Gr. Secr'y.

—Dinner precisely at 2 o'clock.—

The second notice, or advertisement, reads as follows :

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* Thomas Fleet (father of the Thomas and John here named) had his printing office in Pudding lane (Devonshire street) prior to 1731, when he hired a house in Cornhill, at the north corner of Water street, (yet standing) which he afterwards purchased and occupied. He erected a sign of the *Heart* and *Crown*, which he never altered : but some years after his death, when *crowns* became unpopular, (probably about 1775,) his sons changed the *Crown* for a *Bible*, and let the *Heart* remain. Fleet's new house (says the late Isaiah Thomas in his History of Printing) was spacious, and contained sufficient room for the accommodation of his family and the prosecution of his printing business, besides a convenient shop, and a good chamber for an *auction room*. [Albeit in those times the printers were the principal auctioneers.] He held his vendues in the evening, and sold books, household goods, &c., as appears by his advertisements. In August, 1742, he thus advertises:—"A negro woman to be sold by the printer of this paper ;—the very best negro woman in this town,—who has had the small pox and the measles,—is as hearty as a horse,—as brisk as a bird, and will work like a beaver." Fleet was a man of wit and worth, and a member of the Ancient and Honorable Artillery Company.

THE Brethren of the Honorable SOCIETY of FREE and ACCEPTED MASONS, are hereby Notified, That the Most Worshipful JOSEPH WARREN, Esq., Grand Master of the Continent of America ; intends to Celebrate the Feast of St. JOHN the Evangelist, on Monday the 27th December Inst. at FREE MASON'S HALL,[*] Boston, where the Brethren are requested to attend the Festival.

"By Order of the Most Worshipful Grand MASTER.
"WM. HOSKINS, G. Sec'y.

"N. B. Tickets may be had of Mess. Nathaniel Coffin, junr., William Molineux, junr.[†] and Mr. Daniel Bell.[‡]

"The Table will be furnished at Two o'clock."

At the date of these advertisements there were, as the reader will naturally infer, two Grand Lodges in Massachusetts, each holding its communications in the town of Boston. The eldest of the two was that over which the M. W. JOHN ROWE, Esq. presided as Grand Master, and is known in Masonic history, as "St. John's Grand Lodge." It was the first Grand Lodge in America, and was organized on the 30th July, 1733, by virtue of a Warrant granted by Lord Viscount Montague, Grand Master of the Grand Lodge of England, bearing date the 30th of April preceding, and appointing the R. W. HENRY PRICE, Grand Master in North America, with full power to appoint his Deputy, and other officers necessary for forming a Grand Lodge. The first meeting of this Body was held at the Bunch of Grapes Tavern, in King (now State) street, at the corner of Kilby street,[§] and on the spot now occupied by the New England Bank building. The edifice was standing when we were a school-boy ; but at what time it ceased to be occupied as a tavern, we are not informed. It was an old-fashioned two-and-a-half story house, and the "Bunch of Grapes" hung suspended on a Dutch "crane" from the easterly corner, projecting out so as to be distinctly seen from both King and Kilby streets. Col. Joseph Ingersoll[**] was the landlord in 1773, and furnished the "Feast" on the occasion mentioned, at a cost of "£4 0 0 Old Tenor," for each Brother. Among the Brethren present, besides the M. W. John Rowe, were Henry Price, P. G. M. ; Richard Gridley, D. G. M. ; John Cutler, S. G. W. ; and Abraham Savage, J. G. W.—all gentlemen of distinction, socially and politically. After the feast, "a collection was made of three pounds six shillings lawful money," for the relief of an indigent Brother, "to be paid occasionally by the Grand Secretary, and in such proportions as he may think expedient."

It may be interesting to many of our readers, if we notice a little more particularly, the Grand Officers whose names are here given, before proceeding to speak of the Grand Lodge of which Gen. Warren was at this time Grand Master.

HENRY PRICE,—present as a Past Grand Master,—was an eminent Boston merchant, and a gentleman of fortune and education. He had a country house at Menotomy (W. Cambridge), where he resided in the summer season, living in the town during the winter months. He was the intimate friend of Franklin, to whom in 1734, by virtue of his powers as Provincial Grand Master, he granted a commission to hold a Lodge in Philadelphia, being the first Lodge in Pennsylvania. His first appointment as Prov. Grand Master, restricted his authority to New England, but it was soon after extended to the whole of North America. He held the office four years, when he resigned. He however subsequently several times filled the place for short periods. In 1762, he presided as Master of the first Lodge in Boston, of which, in that year, he had enrolled himself a member. He was also, for some time, the presiding officer of the "Lodge of Masters,"[*] (in which the third degree only was given,) and seems to have been a skilful Craftsman. He may be said to have been the founder of Masonry in America.

JOHN ROWE, Esq., who was Grand Master at the time of which we are speaking, was also a distinguished Boston merchant, and proprietor of what in our younger days was called "Rowe's Pasture," lying between Bedford and Essex streets, but now covered with costly and elegant dwellings. "Rowe's wharf," in the vicinity of "Fort Hill," was also his property and place of business, and still bears his name. Like most of the leading men and Masons of his day, he was an efficient actor in the early scenes of the Revolution. His name is borne on the noted Memorial of 1760, and it also stands next after that of the patriot Samuel Adams (who was the first signer) on the Memorial to the Governor and Council, of Dec. 18, 1765, against the longer continuance of the closing of the courts of law. He was likewise Chairman of the Committee appointed at a town meeting in October, 1766, to prepare a subscription paper, in which the signers agreed to "encourage the use and consumption of all articles manufactured in any of the British American Colonies, and more especially in this Province, and not to purchase, after the 31st of December next, any of certain enumerated articles, imported from abroad." This was a bold measure, but it received the sanction of the country. He was also one of the "Sons of Liberty," and the intimate of James Otis, Samuel Adams, John Hancock, Joseph Warren,* and their associates.

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[*] Green Dragon Tavern.

[†] Apothecary in Cornhill.

[‡] Merchant in Cold lane (now Portland street).

[§] Originally called Cooper's Lane.

[**] Col. Ingersoll was a Brother of great respectability and much esteemed for his good qualities. He had served in the war against the French, and in 1742 was commissioned by the Grand Master Gridley, to hold a Lodge at Crown Point. He subsequently leased and kept the "Bunch of Grapes Tavern," as stated in the text.

[*] This was organized on the 22d December, 1738, and held its meetings at the Sun Tavern, in Cornhill Henry Price was its first Master. It was confined in its work exclusively to the third or Master's degree, and hence it was called the Masters' Lodge. Among its regulations was the following, the adoption of which by every Lodge in the country at the present time, would be for the interest of the Institution, as well as for that of the candidates :—

"3. No Brother to be raised Master unless he goes through the Fellow Craft's Work to the approbation of this Lodge, and such examination to be performed the Lodge night before such candidate is to be balloted and raised."

He was initiated into Masonry in the First Lodge (St. John's) in July, 1740, and was chosen Master in 1748. In 1750, he was elected Grand Treasurer, and again in 1766. And having previously sustained the offices of Junior and Senior Grand Warden and Deputy Grand Master, he was, in 1768, on the decease of M. W. Jeremy Gridley, commissioned by Lord Beaufort, "Grand Master for North America and the territories thereto belonging;" which appointment he held until his death, on the 16th February, 1787. He was buried with Masonic honors, the Grand Lodge and the Lodges in Boston and Charlestown attending in procession.

Col. Richard Gridley, who appears as Deputy Grand Master under the M. W. Brother Rowe, was the brother of the distinguished Jeremy Gridley, "the giant of the law," as he was popularly called. He was born in Boston in 1711. In 1756, he commanded the Provincial Artillery, under Gen. Winslow, in the expedition against Crown Point; and proceeding to Lake George, erected the fortifications there. At the taking of Louisbourg, he pointed the mortar with such scientific accuracy that, on the third fire, he threw a shell into the citadel,—one great cause of its surrender, and the conquest of Cape Breton. At the siege of Quebec, he enjoyed the distinguished honor of commanding the Provincial Artillery under the immortal Wolf, and proved himself worthy of the place he occupied. His services were acknowledged and rewarded. "The Magdalen Islands, with an extensive seal and cod fishery, and half pay as a British officer, were conferred on him." At the commencement of the Revolution, his British agent, by order of Government, inquired to what party he devoted his services. His magnanimous answer was—"*I never drew my sword but in the cause of justice, and such I consider to be my country's.*" His half pay ceased, and the arrears already due he had too much spirit to receive. He was appointed Chief Engineer, with William Burbeck (afterwards Master of St. Andrew's Lodge, Boston,) for his assistant, by the Massachusetts Congress; but the latter was attached to the ordnance department; and Gridley, in reality, had no assistant. In the night before the battle, he laid out the works on Bunker Hill, "with skill which would honor any engineer in the highest advance of military science." He was one of the most distinguished men and Masons of his day, and contributed essentially towards the achievement of the independence of his country. He died in Canton, Mass., in 1796, aged 84.

John Cutler, Esq., was the Senior Grand Warden. He was a Brass Founder by trade, and had his place of business near the Old South Church in Boston. He was one of those intelligent and patriotic "Boston mechanics" who contributed so largely to the cause of their country in its early struggles for independence, and who were an honor to the community, and a blessing to the times in which they lived. Few men, in the private walks of life, commanded a greater share of respect from his fellow-citizens, or were more deserving of it. He was early initiated into Masonry, and in 1767, was elected Junior Grand Warden of St. John's Grand Lodge, being at the time the presiding officer of the "Master's Lodge," and Master of St. John's Lodge. In 1771, he was appointed Senior Grand Warden, and in 1792 was elected the first Grand Master of the united Grand Lodge of Massachusetts.

Col. Abraham Savage, who is named as Junior Grand Warden, was probably initiated in the "First Lodge in Boston." We believe he was originally a merchant, but being of a military turn of mind, he accepted a commission as Colonel in the Provincial army, and on the 13th of April, 1738, was authorized by Grand Master Tomlinson, (successor of M. W. Henry Price,) "to congregate all Free and Accepted Masons in the expedition intended against Canada, at Lake George, or elsewhere, into one or more Lodges, as he shall think fit, and appoint their officers," &c. He was Master of St. John's Lodge in 1765, and again 1767, in which year he was elected Grand Secretary, and in 1771, Junior Grand Warden, and in 1774, Senior Grand Warden. In January, 1775, he was appointed Deputy Grand Master, by M. W. Henry Price, who had resumed the office of Grand Master, in consequence of the death of M. W. Jeremy Gridley. On the 19th of April following, open hostilities commenced between the mother country and the colonies, and the regular meetings of the Grand Lodge were suspended. What part Brother Savage took in the stirring events of the day, we are not informed.

Thomas Brown, whose name is signed to the advertisement as Grand Secretary, was initiated in St. John's Lodge in 1762. He subsequently served as Grand Marshal, and in 1771, was elected Grand Secretary, which office he held for several years. We know nothing of his personal history, but think he resided at the "North end" of the town.

We come now to the second advertisement, which, for convenience, we here re-insert as follows:—

THE Brethren of the Honorable Society of Free and Accepted MASONS, are hereby Notified, That the Most Worshipful JOSEPH WARREN, Esq., Grand Master of the Continent of America; intends to Celebrate the Feast of St. JOHN

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[*] Otis, Hancock and Warren were Masons. Of Adams we are not certain, but from his associations think it probable he was also a member of the Order.

the Evangelist, on Monday the 27th December Inst. at Free Mason's Hall, Boston, where the Brethren are requested to attend the Festival.

"By Order of the Most Worshipful Grand Master.
"Wm. Hoskiss, G. Sec'y.

"N. B. Tickets may be had of Mess. Nathaniel Coffin, junr., William Molineux, junr. and Mr. Daniel Bell.

"The Table will be furnished at Two o'clock."

The body here mentioned, and of which Gen. Warren was Grand Master, and Wm. Hoskins Grand Secretary, was the "Massachusetts Grand Lodge." Its origin may be briefly stated as follows: In the year 1756, a number of Brethren petitioned the Grand Lodge of Scotland, and obtained a Warrant, empowering them to form and hold a Lodge in Boston, under the name of St. Andrew's Lodge. St. John's Grand Lodge, conceiving that their jurisdiction had been by this act infringed upon by the Grand Lodge of Scotland, "refused any communications or visits from such members of St. Andrew's Lodge as had not formerly sat in their Lodges." The consequence of this refusal was, that St. Andrew's Lodge united with Lodges No. 58, of the registry of England, and No. 322, of the registry of Ireland, both attached to British regiments then stationed in Boston, and petitioned the Rt. Hon. George, Earl of Dalhousie, at the time Grand Master of Masons in Scotland, and from him received a commission, bearing date the 30th May, 1769, "appointing Joseph Warren, Esq., Grand Master of Masons in Boston, New England, and within one hundred miles of the same."[*] The Grand Master was installed, and the new Grand Lodge organized, at Masons' Hall, on the 27th December following, in the presence of the Masters and Wardens of the three Lodges above named, and visiting Brethren. The first Wardens were Capts. Jeremiah French and Ponsonby Molesworthy, both of the 29th British regiment.[†] Joseph Webb, (afterwards Grand Master,) was the first Grand Marshal. The first Grand Deacons were Paul Revere, Esq., one of the most active movers in the Revolution,[‡] and the celebrated Dr. Samuel Danforth. This Grand Lodge continued to prosper, and increase in the number of its Lodges and members, until the death of its distinguished head, on the 17th June, 1775. Indeed, it sustained its organization and held its regular communications during nearly the whole period of the revolutionary war, the only exception being as intimated in the following memorandum from the record:

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[*] The powers of this commission were subsequently extended to the "Continent of America," as stated in the advertisement.

[†] This was the regiment engaged in the "Boston Massacre." French and Molesworthy were both Captains in it, and on the breaking out of the Revolution, returned to England.

[‡] He was the next year Master of St. Andrew's Lodge, and Grand Master of the united Grand Lodge of Massachusetts in 1794.

"*Memo.* 19th April, 1775. Hostility commenced between the Troops of G. Britain and America, in Lexington Battle. In consequence of which the Town was Blockaded, and no Lodge held until Dec. 1776."

The annual Feasts, with this exception, were also regularly held; and frequently the 24th June, the nativity of St. John the Baptist, as well as the anniversary of the Evangelist, was celebrated in the same year. This was the case in 1772, when the Grand Lodge assembled at Concert Hall, in Queen street, at eleven o'clock, A. M., and moved in procession to Christ Church (Episcopal) where a sermon was preached by the Rev. Brother Samuel Fayerweather, the celebrated Mather Byles, D.D. offering the prayers on the occasion. The dinner was spread at the "Freemasons' Arms Tavern." [The Green Dragon.]

The next year, 1773, the Feast was held as advertised; and as this was the last, of which we have any record, at which Gen. Warren was present, we shall be excused if we notice it a little more at length than might otherwise be deemed expedient.[*]

At the annual communication of the Grand Lodge on the 3d Dec., the officers for the ensuing year having been appointed, the record says—

"The Most Worshipful Grand Master (Warren) then desired the opinion of the Grand Officers present, with respect to Celebrating the Feast of St. John the Evangelist, 27th Instant.

"Motioned and Seconded, The Feast be Celebrated the 27th Instant at Masons Hall.

"Voted, The Stewards of the Grand Lodge, of St. Andrews, and the Massachusetts Lodges, agree for and provide the dinner, and that three Brethren be desired to Joyn the Stewards. Voted, Brothers Bruce,[†] Proctor[‡] [and] Love.[||]

"Voted, The Festival be advertised in the Public Prints"

The Feast was held on the 27th, according to the foregoing arrangements. "The Tables being furnished," says the record, "The Brethren (with the guests) enjoyed themselves agreeable to the Festivity of the day." There were present on the occasion, "M. W. Joseph Warren, Esq., G. Master; Hon. William Brattle, Esq.; Rev. Dr. Samuel Mather; Worshipful Joseph Webb, Esq., D. G. M.;" and thirtyeight others, including the Grand Officers not named.

There had formerly been some degree of coldness between the two Grand Lodges; as was natural enough in view of the causes which led to the organization of the younger body. It is therefore the more gratifying to find on the record, such unmistakeable evidence of the fraternal feeling which existed between them at this time, as the following:—

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[*] The Grand Lodge, on the 2d Dec. 1774, voted to celebrate the Feast on the ensuing 27th, but no notice of the event appears in the records.

[†] Stephen Bruce, merchant, and kept a store in King street.

[‡] Edward Proctor, tinman, in Fish street. He was Grand Marshal on the occasion.

[||] Thomas Love. Business not known.

"The Most Worshipful Grand Master was pleased to direct three Brethren, viz. Jona. Williams,[*] Elisha Thatcher,[†] and H. Hatch,[‡] to wait upon The Most Worshipful John Rowe, Esq., Gd. Master, the Grand Officers and Brethren at Their Feast, at Col. Ingersolls, to acquaint them, their Healths would be drank at half after 4 o'clock. The Committee returned for answer, that Grand Master Rowe and the Brethren concerned would return the Compliment at that period."

The following summary of the "Reckoning" on this occasion, will interest the curious in such matters:—

50 dinners *a* 3*s*.	7. 10. 0
13 dble Bowles Punch,	1. 14. 8
12 Bottles Port *a* 3*s*.	1. 16. 0
17 do. Medaira, *a* 4*s*.	3. 8. 0
Advertising,	8. 0
	£14. 16. 8
Collected—40 Tickets *a* 6*s*.	12. 0. 0
After Collection	2. 16. 0
	£14. 16. 0

"Punch" was a favorite beverage in the days of which we are speaking, and very large "double Punch Bowles" were a fashionable, if not a necessary, appendage to the dinner table on all public occasions.

We have not space to notice at length the personal history of the Brethren whose names are mentioned above, as holding office, or as being otherwise connected with this Grand Lodge. They were among the most active Masons of their day, and, with most of their associates, took a distinguished part in the political events of their time. Masons, as such, have nothing to do with party or politics; but they are men, and like other men, may be patriots, when their country or the cause of civil liberty demands their services, without offending any of the principles or laws of Masonry. Washington was a Mason, and so were nearly all the distinguished leaders of the revolution. Masonry did not make them patriots—they would have been so under any circumstances—neither did it stand as an obstacle in their way. But being so, and engaged in a just and righteous cause, it strengthened their hands, by inspiring them with *confidence* in each other. It enabled them to know their *friends*, and whom to *trust*. This was of more importance to them, at that critical period, than any physical aid which Masonry could render.

JOSEPH WARREN, the Grand Master of the "Massachusetts Grand Lodge," was one of these Patriot-Masons. His life and services, and premature death—no! not premature; the time and the occasion had fully come; the sacrifice was needed,—but his life and services have passed into history and are familiar to all. The memory of his patriotic deeds lives in the hearts of all. We need therefore only say, in this connection, that he was initiated into Masonry in St. Andrew's Lodge, Boston, on the 18th Nov., 1760.

JOSEPH WEBB, whom Gen. Warren selected for his Deputy Grand Master, and who served in that capacity from 1771 to 1775, was an eminent Boston merchant, and probably son of Rev. John Webb, minister of the New North Church in 1714. He was an officer in the Revolutionary army, and contributed largely, both before and after the commencement of open hostilities, in advancing the cause of his country. He took his third degree in the Masters' Lodge in 1758, and afterwards served as Secretary. He was Grand Master after the death of Gen. Warren.

Col. PAUL REVERE was a goldsmith by trade, and had a shop in Fore (Ann) street, and afterwards in Cornhill. He was one of those intelligent and stirring mechanics of Boston, whose characters and deeds illustrate the early history of the American Revolution. He was the friend and intimate associate of Warren, and on the breaking out of the war, was commissioned as Lt. Colonel in Col. Crafts' regiment of artillery—Crafts himself being a Mason, and connected with the Massachusetts Grand Lodge. Brother Revere was made a Mason in St. Andrew's Lodge in 1760. In 1777, he was elected Senior Grand Warden under Grand Master Webb, and subsequently held the offices of Senior Warden and Deputy Grand Master. In 1794, he was elected Grand Master of the united Grand Lodge. He was universally beloved for his open and manly character, and his social and private virtues. He died in Boston in 1818, aged 84.

Rev. Dr. BYLES, who offered the prayers on the occasion, graduated at Harvard College in 1725, and was ordained pastor of the church in Hollis street in 1733. He soon became eminent in his profession, but on the breaking out of the revolution he was suspected of toryism, and a separation took place between him and his people. In May 1777, he was denounced in public town meeting as inimical to his country, and put under bonds for his appearance at Court in June following. At his trial he was adjudged to be guilty and sentenced to be sent with his family to England. His sentence was afterwards changed to confinement in his own house, (in Nassau, now Tremont street,) with a guard placed over him. This was accordingly done for a few weeks, when the guard was removed. Soon after, a guard was again placed over him, and again removed. Upon this occasion he observed, in his own quaint way, that he was guarded, reguarded, and disreguarded! He died in 1788, aged 82.

Hon. WILLIAM BRATTLE—present at the Feast—was a man of extraordinary talents and character, and a graduate of Harvard College in 1722. He was a representative of Cambridge in the General Court, and long a member of the Council. He studied theology and *preached* with acceptance. His eminence as a *lawyer* drew around him numerous clients. As a *physician* his practice was extensive and celebrated. He was also a *military man*, and obtained the appointment of Major General of militia. While he secured the favor of the Governor of the State, he also ingratiated himself with the people. At the commencement of the revolution, an unhappy sympathy in the plans of Gen. Gage induced him to retire into Boston, from which place he accompanied the troops to Halifax, where he died in 1775.

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[*] Merchant, Ann street. [†] Lived near T dock, and probably a merchant. [‡] Hawse Hatch. Business not known.

Rev. Dr. SAM'L MATHER—whose name is mentioned in connection with the Feast—was minister of the North Church, Boston, and graduate of Harvard College in 1723. He was first settled as the colleague of Rev. Mr. Gee, with whom he served about ten years, when a separation took place, and a church was built for him in Bennet street, by persons who withdrew with him from the North Church. He died June 27, 1775, aged 79 years. He wrote the life of his father, the celebrated Cotton Mather, D. D., F. R. S., and published numerous sermons and religious tracts.

WILLIAM HOSKINS—the Grand Secretary—was made a Master Mason in St. Andrew's Lodge, in Dec. 1771, and in 1772 was elected Grand Secretary, and held the office until 1775. In 1778, he was again elected to the same office, and held it three years.

Dr. SAMUEL DANFORTH—was initiated in St. Andrew's Lodge, on the 8th Nov., 1764, and in the following year was admitted to membership. He was one of the most eminent physicians of his time, and had been President of the Massachusetts Medical Society. He was highly respected by his fellow-citizens, not more for his professional skill and attainments, than for his many personal qualities. He was a zealous and active Mason in early life, and a consistent one until his death. He resided in Green street, Boston, where he died, Nov. 16, 1827, aged 88.

Such are a few of the reminiscences suggested by the old advertisements placed at the head of this hastily prepared article. They will probably be of interest to our younger Brethren, and may serve to call up in the minds of older members of the Fraternity, some pleasant recollections of the past.

P. S. Since writing the above, a Brother has handed us the following notices, which appeared in the Boston papers of 1761; eight years before the organization of the "Massachusetts Grand Lodge," and five years after the establishment of St. Andrew's Lodge:—

THE Brethren of the Antient and Honourable Society of FREE AND ACCEPTED MASONS are Notified, that the FEAST of ST. JOHN the EVANGELIST will be celebrated on *Tuesday* the 29th Current, at the BRITISH Coffee House in *King-Street*. ☞Tickets to be had of Mr. ROBERT JENKINS, D. G. M. the North Side of the Town-House.

NOTICE is hereby given to the Brethren of the Antient and Honourable Society of FREE AND ACCEPTED MASONS, That the Feast of ST. JOHN the EVANGELIST, will be Celebrated by the Brethren of *St. Andrew's* Lodge, (duly authoriz'd, constituted and appointed to be held at *Boston*, by a Charter from the Rt. Hon. Lord ABERDOUR, Grand-Master of *Scotland*,) on *Tuesday* the 29th Inst. at the Royal-Exchange Tavern in King-Street, *Boston*.

Tickets to be had of {
MOSES DESHON,
PHILIP LEWIS,
JOSEPH WEBB, jun.
WM. MC ALPINE.

December 7, 1761.

Br. JENKINS, named as the D. G. Master in the first of these advertisements, was probably *Capt. Robert Jenkins*, merchant, whose place of business was on the "North Side of the Town-House." He was initiated in the "First Lodge in Boston," in 1739, and was its Master in 1761. He was appointed D. G. M. under the M. W. Jeremy Gridley in 1757, and held the office until 1762. He had previously held both Wardenships in the Grand Lodge. He was Clerk of Trinity Church; and Captain of the Ancient and Honorable Artillery Company in 1790, having previously served as Ensign and Lieutenant. He lived in Summer street, where he died in 1797, aged 63.

Br. DESHON, first named in the second advertisement, was *Major Moses Deshon*. He was originally a Carver, and made the "Faneuil arms," "elegantly carved and gilt," which, after the death of Brother Faneuil (Peter), was purchased by the town and placed in "Faneuil Hall." He subsequently engaged in the Auction business, in which he was quite popular. In 1770, he was one of the Assessors of the town. He was made a Master Mason in St. Andrew's Lodge in 1761, and admitted a member.

Col. Webb has been already noticed. Of Brothers Lewis and McAlpine we know nothing, except that they were members St. Andrew's Lodge.

Masonic meetings were frequently held at the Taverns named in the advertisements, as also at the "Bunch of Grapes," in the same street. They were likewise held at the "White Horse Tavern," in Newbury street, and more frequently at "Concert Hall," at the corner of Court and Hanover streets. They were at a later period held at a hall which had been fitted up for the purpose in Ann street. This hall is still standing. At a still later date, Columbian Lodge fitted up a very neat hall in a building on the North side of Faneuil Hall, over the old "Columbian Museum," which it continued to occupy for some years. After the erection of the Exchange Coffee House, on Devonshire and Congress streets, the Lodges generally met there until 1818, when the building was destroyed by fire. They then returned to the old hall in Ann street; from which they removed to the "Old State House," at the head of State street, which they occupied for ten years. Their next move was to "Washington Hall," in Washington street, opposite the head of Franklin street. From thence they removed to the Masonic Temple, in Tremont street, where they may be said, for the first time, to have secured a permanent "home."

HISTORY OF COLUMBIAN LODGE.

"A Historical account of Columbian Lodge of Free and Accepted Masons of Boston, Mass. By John T. Heard." Boston, 1856. pp. 592.

The members of Columbian Lodge, for whose benefit this work has been more especially prepared, are under high obligations to its estimable author, for the very able and acceptable manner in which he has discharged the important duty committed to his hands.

It is not, however, as its modest title would seem to imply, simply a history of Columbian Lodge; but combining with its local details, a large amount of collateral history, it assumes the higher character of a work of general historical interest. And as such, it is a valuable acquisition to the Masonic literature of the country.

We cannot better describe the character of the work than in the language of a city cotemporary, who speaks of it as follows:—

> The work is put together in a clear, well written, business-like manner by the author. The Charter of Columbian Lodge was obtained in the year 1796; the document bears the name of Paul Revere, Isaiah Thomas and Joseph Laughton, who were at the time the three first officers of the Grand Lodge of Massachusetts; and Daniel Oliver, Grand Secretary. In the course of the book a very fair epitome of the working of the Masonic Institution, with many of its brightest names and most cherished associations, are displayed in connection with this ancient and prosperous Lodge. The charity features of this Institution are modestly conspicuous, though not the least prominent significance is given to them in Mr. Heard's book; on the contrary, they appear as directly appertaining to a truthful portrayal of a narrative, which it is the writer's business to set forth with historical accuracy. The mass of information contained in the history of one of the oldest Masonic Institutions in New England, will possess an interest reaching beyond the members of Columbian Lodge, to whom especially it must become a text-book for reference. In addition to this, the author's laborious researches, and the tact and facility which he has shown in exhibiting the results attained, together with his felicitous grouping of incident with personal traits—biography, narrative, fact and illustration—will lend a charm in the perusal of his book to all those who love to linger in association with the memory of the valuable and distinguished men who have lent this time-honored Order their influence and connection, and received in return a realization of the genial benefits of its social and philanthropic principles.

There are many curious and interesting matters scattered through the work, which it might be profitable to lay before our readers, as presenting the opinions and practices of our Brethren in the early days of the Institution in this country, but our limits will not allow of our doing so the present month. The original By-Laws of the Lodge were framed in 1796. From these we make the following extracts:—

DRESS AND REGALIA.

"*Sec.* 3. That the greatest decency and good order may be observed, it is strongly recommended that every member appear cleanly dressed each Lodge night, and that no member presume to wear an apron, either in Lodge or at any procession which has any *paintings or decorations* thereunto, other than being lined, fringed, or trimmed with Ribbon. The Lodge conceiving any paintings or emblematic decorations to be highly inconsistent with the Masonic Art."

FEE TO BE DEPOSITED, ETC.

"*Sec.* 4. Every Member who shall propose a candidate to be made, shall deposit in the hands of the Secretary Five Dollars, which, if the candidate is accepted shall be placed to his credit; if the candidate does not attend, the deposit shall be forfeited; but if he attends and is not accepted, it shall be returned."

RE-PROPOSING CANDIDATES, ETC.

"*Sec.* 1. Every Candidate to be made a Mason shall stand proposed one month, and if he obtains the unanimous consent of the Brethren present, he may be entered an apprentice; should two negatives appear against him, no further proceedings shall be had at the time of proposing. But if only one negative appears, he may have the Benefit of a second and third Trial. If proposed again, it shall be in the same manner as though he had never been mentioned in the Lodge. In cases of emergency, the dispensation of the Grand Master shall supercede the necessity of standing one month; and no candidate shall be made at a Lodge *specially* called for that purpose, unless he pays the expenses of that night, besides the usual fees."

[Under this provision, it was competent for any Brother to re-propose a rejected candidate, at any time after his first rejection; and this is not only the *old usage*, but it is the only equitable rule that can be adopted on the subject.]

PROFICIENCY BEFORE ADVANCEMENT.

"*Sec.* 3. Every Brother who desires to be raised to the Sublime Degree of Master Mason, shall be examined before the Lodge, respecting the proficiency he has made in his former degrees, after which, and obtaining the unanimous consent of the Brethren present, he shall receive that Degree, paying the usual fee."

DISCLOSING LODGE BUSINESS.

"*Sec.* 2. Any Brother who shall mention to any person not a member of this Lodge, the name of any person negatived in the same, shall be publicly reprimanded by the Master the first time he appears in the Lodge."

RIGHT OF VISIT.

"*Sec.* 1. No Brother, if he is a Foreigner, shall pay towards the expenses of the Evening, the first time he visits the Lodge, but every Brother belonging to Town, *or its vicinities*, shall pay for the first visit two shillings."

November 16, 5795. "*Voted*, That the visiting fee be raised from 2*s*. to 2*s*. 3*d*., or three-eights of a dollar."

May 7, 5796. "*Voted*, That each visiting Brother to the Columbian Lodge, after this night, is to pay half a dollar to the Secretary, for the expense of the evening."

We regret to learn that but a small edition of the work has been printed, it being originally designed for the use of the members of Columbian Lodge, and not for general circulation. We regret this the more, because it would be a valuable addition to any Masonic library in the country.

REPORT OF THE GRAND LODGE OF MISSISSIPPI ON THE NEW YORK DIFFICULTIES.

We gave in our last the resolution adopted by the Grand Lodge of Mississippi, recognizing the Grand Lodge of N. York, over which Br. Jos. D. Evans presides, as the only legal Grand Lodge in that State. For reasons which were probably satisfactory to a majority of its members, this Grand Lodge has hitherto maintained an anomalous position in relation to the troubles in New York, originating in the outbreak of 1849. It has, up to its recent session, persistently refused to acknowledge the legality of the Body which every other Grand Lodge in this country, (that has taken any action on the subject,) and in Europe, with a single exception, has declared to be the only regular and lawful G. Lodge of New York. But remembering that it is never too late to do right, it has at last put itself *rectus in curia*, and taken its proper place among its sister Grand Lodges on this question, as it has ever stood with them in all "good works." The able report which has doubtless led to this happy result, was kindly forwarded to us last month, but not in season to allow us to lay any part of it before our readers; nor have we room for it entire in the present number. This however is of little importance. Our previous volumes contain all of the facts and the narrative that our readers can care to know, and may be readily referred to, if any of them desire to refresh their recollections on the subject. The argument of the report, however, is more to the purpose, and of this we present the following as its strong points:—

The question submitted for our examination is one of much importance. If it should appear, that there is, in the State of New York, a regular and constitutional Grand Lodge of Masons, acting under the name of the Grand Lodge of the State of New York, in the full enjoyment of its rights, powers and immunities,—or which has never been ousted of its privileges, or dissolved by its own voluntary act, then as a matter of comity and general usage, it is our duty to recognize such Body and open a friendly correspondence with it.

Prior to 1849, there certainly existed such a Body of Masons, and it was recognized by this Grand Lodge. Then up to that period, there can be no doubt as to the legal existence of the Grand Lodge of the State of New York. Does it not still exist? Has it lost, surrendered or forfeited its estate? The question must be determined, without particular regard to the trial by law, which is being waged between antagonistic parties, or any judicial opinion, which may be pronounced in the courts of New York. While Masonry respects the civil authority, and teaches us to obey the laws of our country, still there are questions of Masonic polity, and social regulations, with which the law of the land has nothing to do. Such is a principle of Masonic jurisprudence, which does not come in conflict with any rule of civil government. There are certain social rights and remedies, acknowledged and established among Masons, with which the courts of the country never interfere. The law may, through its expounders, construe contracts, and enforce them, but surely the law of the land will never undertake to decide what shall, in the opinion of Masons, constitute a regular or spurious Lodge. And no matter what the law may do, there cannot be any prohibition upon the expression of our opinion in such a case.

* * * * *

Under the 3d Article of the celebrated compact of 1827, it is provided: "that the

permanent fund be managed by five trustees, viz: the Grand Master, the Deputy Grand Master, the two Grand Wardens, and the Grand Secretary." These officers, then had the legal custody of that fund, and can it be justly said, that an erroneous decision of Grand Master Willard, could not only destroy this trust, but dissolve the Grand Lodge? The five Grand Officers, who were in office at the June Communication in 1849, and who were then acknowledged as holding under lawful authority, constituted the board of Trustees. There was no revolution, in fact, although in the opinion of some, there existed a just cause for one. While we are not prepared to admit the right of revolution in social and fraternal societies, as contradistinguished from civil and political governments, we do not think such a question can properly enter into the consideration of the subject. "The Phillip's party" did not seize and hold possession of the Grand Lodge of New York. Where are the muniments of their title? The Grand Master in office at the time of the disagreement, retained his seat or station, while the "Phillip's party" were engaged in their work of electing their officers; and when all had been done in that behalf— Grand Master Willard and associates, proceeded with labor. There was no new organization or government: for "the Phillip's party" claim to hold under the old Constitution, and as it existed before any amendment was made to it. Grand Master Willard did not run away or abdicate his station in the East. He did not resign or surrender his office. The Constitutional succession was not broken. But, in truth, those who composed "the Phillip's party" had no right to form a new Constitution, and any such attempt would have been unlawful. That party consisted of only a portion of the members of the Grand Lodge, and many of them were Past Masters. If the amendment to the Constitution had even afforded a sufficient cause for a revolution, and a dissolution of the Grand Lodge, ought not the whole Craft to have been assembled for the purpose of forming a new government? Such would have been the proper mode ot proceeding, provided the Grand Lodge,—the creature of the Constitution,—had been dissolved. But we have shown that it was not dissolved, and therefore the course pursued by the opponents of the amendment made to the Constitution, was in violation of the authority of the existing government, and the public will of the Craft, as expressed in their written Constitution.

* * * * *

It is argued, that the amendment which is said to have been passed, violated the 4th Article of the Compact of 1827. That Article reads as follows: "That the *number of Lodges*, which one Master or Past Master, *may* represent, shall not exceed three; that Past Masters shall not be represented by proxy; and representatives shall be paid as heretofore." In what way does the amendment violate this Article? There is nothing in the Article which provides that Past Masters shall be representatives in the Grand Lodge. Their privilege of membership was fixed by the Constitution, and such being true, the 4th Article of the Compact only had reference to *the number of Lodges*, which Past Masters entitled to membership under the Constitution might represent in the Grand Lodge, and that they should not be represented by proxy. The 4th Article of the Compact, then only guarded and regulated a privilege, which at the time it was made, existed under the Constitution.

Past Masters have no rights which are inherent and unalienable. If authorities are to be consulted as affording evidence of Masonic law, then our position is definitely settled. There is no landmark or ancient usage, which gives to a Past Master the *right* of membership in a Grand Lodge. In the language of the Grand Lodge of England, "there is no authority for such a doctrine, to be found in the history of Freemasonry."

The report is from the pen of R. W. Brother Charles Scott, Esq., P. G. M., and is signed by eight of the Committee. A minority report was also submitted by Bros. Hillyer and Mellen.

MASONIC SCHOOLS IN NORTH CAROLINA.

We are gratified to perceive that our Brethren of North Carolina are still persevering in their efforts to furnish the means of education to the orphan children of their deceased Brethren, and others. For this purpose they have established several schools in different parts of the State, which are either wholly or partially under the management of individual Lodges.

And on the 25th June last (24th falling on Sunday), the Grand Master Jordan informs us in his annual address, he had the "honor of calling the Grand Lodge together in Oxford and laying the corner-stone, with Masonic ceremonies, of St. John's College. The day, for the most of it, was pleasant, and the occasion an interesting one to us as a body of Masons. The Craft with becoming zeal gave up their business duties at home, and assembled from various sections of the State in such numbers as to inspire general confidence in the future success of a scheme for which they had so long and so assiduously labored. The Grand Chapter of the State, in their beautiful regalia, were present, and imparted additional interest to the occasion, besides shewing to the world the abiding interest they felt in the ultimate success of this noble enterprise. The large assemblage numbering several thousand, were addressed by our Rev. Bro. Leonidas Smith, of Warrenton, in a speech so replete with good sense and incontrovertable argument, that I feel constrained to recommend it to your favorable notice."

The Grand Chapter of the Statehas united with the Grand Lodge in this benevolent undertaking, and the prospect of its successful completion is highly encouraging. It is estimated that the necessary buildings will cost $22,500, and that the greater part of this sum will be raised by the Lodges.

The following extract from the report of the Committee on Education, presented to the Grand Lodge at its late annual communication, presents the condition of the Masonic Schools in the State, so far as known to the committee :—

The Committee on Education ask leave to report : That notwithstanding the members of the Grand Lodge have been called on for information, they regret to state that but two imperfect reports have been laid before them in reference to the schools under the government of subordinate Lodges.

The representatives from Pleasant Hill Lodge, No. 160, report that the building of Pleasant Hill Institute, is valued at $800, and that the Institution is supplied with one teacher and twenty pupils.

The representatives of Germanton Lodge, No. 116, report that the Masonic Institute is in a flourishing condition, that the building is commodious, and well adapted for College purposes, and is valued at $4,560 ; the apparatus is valued at $700. The library numbers 2000 volumes, and the cabinet of minerals and fossils, contains about 1000 specimens. The Institution is supplied with three experienced teachers, and there are now in attendance about 80 students.

The Masonic Institute, was by special resolution of the Grand Lodge, in 1853, congratulated on the eminent success that had attended its operations, and most cordially commended to the patronage of the fraternity throughout the State.

Your Committee take pleasure in again presenting this school as one of high grade and worthy the approbation and patronage of the Brethren, and commend the example of Germanton and Pleasant Hill Lodges, in establishing such schools, to the imitation of every subordinate Lodge in the State. From the number of schools reported, we have reason to fear that there is not that degree of interest felt by the subordinate Lodges, on the subject of education, that its importance demands. But, believing that there are other schools in the State which have not been reported in consequence of the oversight of the subordinate Lodges under whose jurisdiction these schools are established, your Committee, in conclusion, would earnestly solicit the representatives of the several Lodges, to prepare and send up to the Grand Lodge at its next annual communication, such statistics in reference to such schools as will enable a subsequent Committee to report more satisfactorily on this important subject.

INITIATION OF A MINOR.

Our Lodge desire your opinion on a question pending before it. Our late Master presented a petition from his son, stating him to be of *lawful* age,—he was accepted and received two degrees—when it was ascertained that he will not be 21 till June. So matters now stand. Every member of the Lodge supposed him of full age. The father, on being inquired of, says he had *emancipated* his son, who was about going to California, and considered him of lawful age. Can the son go further without violation of Masonic law ?—and ought not the father to be dealt with ?

The above is an unfortunate case, because the presumption is that the father, being Master of the Lodge, could not be ignorant of the law which governs the admission of candidates. He must, in the necessary discharge of his official duties, have been frequently, not to say constantly, reminded that he was not at liberty to countenance or aid in the initiation of any person "under age." And to suppose that he did not know the true import and meaning of these words, would be to impute to him a greater measure of ignorance than he would probably care to acknowledge. They are household words, and no person capable of distinguishing between rain and sun-shine, may plead ignorance of their exact meaning. It might happen, that a thoughtless and profoundly ill-informed man might be deceived as to the precise meaning he should attach to the words "*lawful age*," and suppose, that as he had given his son his freedom, he had thereby placed him in the condition of one who had legally attained to his majority ; though this would neither be Masonically nor legally true. Such a freedom would simply be a contract between the father and his son, and might, or not, be binding in law ; but it would not change the relations, or affect the civil obligations, of either. But if the legal rule were otherwise, every Mason, and especially the Master of a Lodge, must know that it could not, either directly or indirectly, affect the established law of Masonry. If the Masonic rule could be thus evaded in the case of one twenty years of age, the expedient would be equally available to one of sixteen ; and boys of any age might thus be rendered eligible.

The plain truth of the matter is probably this : The son was going to California ; and the father supposed, that if he could go as a Mason, it would be of service to him ; that he would thereby find friends, who, if need be, would take care of him. His anxiety as a parent, prevailed over his duty as a Mason, and led him to do that which he could not otherwise have been induced to do. We sympathize with him in his affection for his son, but we condemn his conduct as unworthy of his Masonic character, and as a betrayal of his Masonic duties and obligations. Had the deception not been discovered, harm might not have resulted from it, except as to his own conscience. But as it now stands, he has at least embarrassed the son, (if nothing worse comes of it,) and Masonically jeoparded, if not ruined himself.

The son can be regarded in no other light than as an *irregularly* made Mason. He has been unlawfully initiated ; and cannot, therefore, under the universal law of Masonry, be recognized as a Brother of the Order, until he has been healed and regularised according to the usages of the Institution ; and this cannot be done until he has attained to the full age of twentyone years. The father has rendered himself liable to expulsion ; and unless he can offer some more satisfactory reason than that intimated by our correspondent, in mitigation of his offence, we do not see how this result, sad and unfortunate as it may be, is to be avoided.

The names of the parties have been very properly withheld from us, and we suppress that of the place.

A MEMORIAL OF OTHER DAYS.

We have recently had exhibited to us an ancient silver Masonic Jewel, formerly the property of Capt. Noah Robinson, of New Hampton, N. H. On one of its sides it has the emblems commonly found on " Masonic Carpets." On the other side are the Square and Compasses, with other emblems.

We learn that Brother Robinson held the commission of a Captain in the army of the Revolution, and that he wore the Jewel in question, under his vest, suspended by a ribbon from the neck, during nearly the whole period of that perilous, but glorious struggle, which resulted in the Independence of his country. He was made a Mason in one of the Army Lodges, and the tradition in the family is, that Gen. Washington was present at his initiation. He was engaged in the battle of Saratoga, where he was wounded, the ball passing through his canteen and entering his body. He was also present at the battle of Monmouth. He was the father of Simon W. Robinson, Esq., of Lexington, (a P. G. Master of the Grand Lodge of Massachusetts,) and died at New Hampton in 1827, aged 71. The Jewel is the present property of a grandson of the original owner.

ST JOHN'S CHAPTER, EAST BOSTON.

We are gratified in being able to announce that our Companions of the " Island City," have recently added a Royal Arch Chapter to their two flourishing Lodges, and that they have also made the necessary arrangements for the establishment of a Council of Royal and Select Masters.

The Chapter has been working for the past year under a Dispensation, and with such success as to warrant the Grand Chapter in issuing a Charter for its more permanent organization. The preliminary arrangements having been made, the Dedication and Installation took place on the evening of the 29th February last. The ceremonies of Dedication were performed by the M. E. Grand High Priest, Comp. Daniel Harwood, M.D., agreeably to the prescribed forms and established usages of the Craft, and in a manner both impressive and appropriate. The ceremony had never previously been witnessed by many of the Companions present, there not having been a necessity for its performance in the State for the last twenty or twentyfive years. This fact gave to the occasion additional interest.

The High Priest of the new Chapter was installed into his office by the M. E. Grand High Priest, with the usual ceremonies, and saluted by the Companions present. The other officers were severally installed by the Grand Officers of corresponding rank. After which, (the usual proclamation having been made by the Grand Marshal,) the G. H. P. addressed the members of the new Chapter on the responsible relations they had assumed, and the importance of a firm and consistent discharge of the interesting duties which that relation devolved upon them. The Grand Chapter then retired.

The meetings of the new Chapter are held in the hall of Mt. Tabor Lodge, Maverick Block. The great success which has attended its labors for the past year, may be received as an earnest of its future prosperity and usefulness. It is in the hands of zealous Companions, who are fully competent to manage its affairs ; and whose known fidelity to their Masonic duties, is the best assurance the parent Body can have, that they will be safely and properly managed.

FILLING VACANCIES.

Our readers will recollect that in our last we gave a resolution on this subject recently adopted by the Grand Chapter of Vermont, the wording of which we suggested might be amended. A correspondent writes that the resolution as given in the proceedings and copied by us, does not, in its terms, correspond with his recollection of it as it passed the Body, and thinks that the recording officer must have misunderstood some of the amendments which were offered and adopted while it was under consideration. His opinion is that it finally passed substantially as follows:—

> "*Resolved*, That in case of the death, removal from this jurisdiction, or resignation, of any High Priest, King *or* Scribe, of any subordinate Chapter of Royal Arch Masons in this State, the M. E. G. H. Priest, or the Senior Grand Officer of this Grand Chapter, may order a new election, immediately after being officially notified of the fact, if he shall judge it expedient."

This is most certainly an improvement on the resolution as given in the proceedings, inasmuch as it relieves the original of its logical inaccuracies. But we must still think there are objections to it on other and more important grounds. It may work well enough in an individual case, but as a general rule of action, it is liable to operate unjustly and lead to embarrassments. The old rules of Masonry are founded in great wisdom, and any attempt to improve them is usually a dangerous experiment.

From the great accuracy which usually marks the proceedings of the Grand Bodies of Vermont, we are induced to think that our correspondent is right in his suggestion relative to the wording of the resolution, as it was finally adopted.

WASHINGTON'S BIRTH-DAY.

We notice that our Brethren of Ohio, united with the civil authorities at Cincinnati, in celebrating the anniversary of the birth of Washington, on the 22d February last. They composed the second Division in the procession and numbered about five hundred, consisting of Brethren of the different Orders in their appropriate regalia. "Near the head of the Division," says the Cincinnati Commercial, "was borne a new and beautiful banner, prepared expressly for the occasion. It was made of blue silk, forming a rich ground, on which was painted a full length portrait of Washington, and this inscription: '*Our Illustrious Brother, made a Mason Nov. 4th,* 1752'—besides there were carried at different points in the Division, rich banners, inscribed with the quaint devices and mystic symbols of the Order. After the Grand Procession was dismissed, the Masons assembled in Smith & Nixon's Hall, and had some very interesting exercises in commemoration of the anniversary of the birth-day of their 'Illustrious Brother.' On the stage were assembled the officers of the day, the choir, composed of ladies and gentlemen, the orator, and others. Behind these persons, in the centre of the stage, was an immense 'square and compasses,' entwined with the red, white and blue; in front of these was the new banner carried in the procession, and arrayed along the back part of the stage were several other banners."

During the exercises the following Ode, written for the occasion by G. W. Cutter, Esq., was sung by the Choir:—

Air—"*E. Pluribus Unum.*"

Bring forth our victorious banner to-day;
  Let its hues in the clouds be unfurled,
To garland the skies with their starry array,
  Till they brighten all over the world;
Let the heights that are earliest crown'd by the blaze
  That is poured from the urns of the morn,
Re-echo the cannon that thunder with praise
  At the hour when our hero was born.

Though he waved not a scepter, he wore not a crown—
  Though he sought not the glare of a throne—
Yet the limits of glory and fadeless renown
  Are filled by his grandeur alone;
As the twinkling stars o'er the heavens arrayed,
  When approached by the sun's golden flame,
So the mightiest heroes of history shall fade
  In the light of our Washington's name.

And ye, O! his Brothers! who reverence the tie
  Of that union so kindred and dear—
Whose links were let down from the throne of the sky
  To bind us in harmony here—
This day, while you join in the banquet and song,
  Let remembrance rekindle your love
For him who is join'd with that radiant throng
  In the Lodge that assembles above.

The Banquet which followed the exercises, is reported as having been all that the company could desire. Among the guests present we notice the name of Hon. Wm. B. Hubbard, G. M. of the G. G. Encampment of the United States. The first toast given, was in the following words:—

The *Holy Bible*—the light of Masonry—without it, morality would be a blank and our ceremony a sounding brass and tinkling cymbal.

PACIFIC LODGE, EXETER, ME.

The Officers of Pacific Lodge, were publicly installed at Exeter by R. W. Lewis Barker, Feb. 22d. A fine supper was furnished by John D. Prescott of the Exeter House. The Lodge is in a flourishing condition.

The Officers for the current Masonic year are: David Barker, M.; N. E. Brown, S. W.; Wm. Southard, J. W.; John Whitney, S. D.; Chas. Butters, J. D.; Joshua Palmer, Sec.; Nath. Barker, T.; H. Eastman, Tyler; Thos. Atkins, Ch.

GRAND LODGE DISTRICT COLUMBIA.

We have received a copy of the proceedings of this Grand Lodge, from May to December of the past year. We learn from the address of the Grand Master, at the May communication, that the project of erecting a Masonic Temple at the seat of government, has been abandoned, the contributions for the purpose having amounted to the very insignificant sum of a hundred and thirtynine dollars! The real truth of the matter is, that the Lodges all over the country have been for the past six or seven years, so egregiously bored by beggars, peddlers, and visionary schemers, and so often cheated out of their means, that their confidence is so shaken that it is now very difficult to enlist their sympathies in any really laudible enterprise, from which they are to derive no immediate benefit. When this outrageous and disgraceful system is broken up, our Brethren of the District may stand some chance of realizing their wishes, but not before.

Our Brother the Grand Master, holds the following sound views on the

THE SACREDNESS OF THE BALLOT.

I have not been officially advised, but representations have reached me calculated to beget the impression, that the sacredness of the ballot is not duly appreciated by some of our younger Brothers. No Brother of his own accord should ever make known how he has cast his ballot, unless it be a negative one, and for which he desires to assign the cause to his Lodge. Those voting in the affirmative should scrupulously refrain from exhibiting or announcing their votes, because such a course is calculated to indicate in proportion to its extent, either the one who cast the negative ballot, or those within the circle of which the Brother or Brothers may be placed, who are liable to the censure of the friends of the rejected one. No Brother should institute any means to ascertain how another voted, and the knowledge, if imparted to him, by any accidental cause, he should regard it as a point of honor to keep within his own bosom the information thus derived. Each Brother in casting his ballot, performs a duty, for the responsibility of which he stands accountable only to the Supreme Grand Master of us all, and no one should attempt to disturb, or in the least degree interfere with such relations.

On the subject of granting dispensations for conferring degrees, our Brother speaks as becomes his official rank:—

DISPENSATIONS.

During the past year I have received a number of applications for dispensations in reference to conferring the degrees. In some instances I granted the request, but in others was compelled to deny it, believing the principles laid down in my inaugural address, to be the true ones on this subject. The occasions ought to be very rare, indeed, when the power of the Grand Master should be invoked for the speedy making of Masons, the tendency being towards their production, in the usual manner, to an extent injuriously precipitate and hasty, *time* being the ordinary measure of delay between the degrees, instead of known and determined *proficiency* in the knowledge of the earlier, the only criterion for the fitness of the applicant for the later degree. I should rejoice in the establishment of more stringent rules, in that respect, in this jurisdiction. We are in a condition, whereby good and wholesome rules could be carried out under the very eyes of the Grand Lodge, as it were, its officers being disseminated among the different subordinate Lodges, and the effects, in making every member fully acquainted with the work, could not fail to have a salutary tendency on the Order here, for the present and the future, but our position would make them effective, by example, to other Grand Lodges, where such rules have not been already established, or more properly speaking, where the ancient requirements have not been enforced.

ABSENCE OF MASTER AND WARDENS.

I have also learned, that recently, at the period when a regular meeting of St. John's Lodge, No. 11, should have been held, all the officers were absent, and that notwithstanding this fact, and the regulations of the Grand Lodge on the subject, the Lodge was opened by a P. Master, and the usual business done, as if the Lodge had been legally and properly opened. This act is brought to your attention, not so much for the censure of those who were actors in the matter, although I cannot but feel that some who were present, should have been aware of the law on the subject, but for the purpose of guarding against the like infraction by any Lodge in the future, and also for the *healing* application of this Grand Lodge to the *work* then *irregularly* performed. The Charter of every Lodge, runs to its Master and Wardens and their successors in office, and no Lodge can be rightfully opened when neither of those officers is present. A Past Master may, at the call of either one of said officers present and entitled to the Chair, and after the latter has congregated the Lodge, take the Chair and open it, but he does it by no right as a Past Master, but by the courtesy and fraternal consideration of the officer of the Lodge who thus calls upon him, and who has such right and privilege.

We learn from a summary given by the Grand Secretary of the returns of the Lodges, that during the past year there have been in the ten Lodges under the jurisdiction, 123 initiations, 13 rejections, 17 suspensions, and one expulsion. Whole number of members 436.

GRAND LODGE OF RHODE ISLAND.

We have received the proceedings of the Grand Lodge of Rhode Island from June, 1852, to June, 1855, inclusive. We notice nothing in them of particular interest, except the report of the Committee on Correspondence; and this is a well drawn and interesting paper. The Committee have the following in reference to the Grand Lodge of this State:—

Massachusetts has been the foster mother of learning and the arts in America, and it is with great pleasure that we find her Grand Lodge engaged is collecting a Masonic library. For although our own, and several other Grand Lodges are doing the same thing, yet nowhere in the country can it be done more successfully, and nowhere will the means be more freely given for it. Perhaps we may add, that nowhere can it be more useful than at Boston, that from being the seat of the oldest Grand Lodge in America, has come to be the recognized seat of Masonic jurisprudence.

An interesting question came up in this Grand Lodge in 1852, on the petition of some Jews, whether the work should not be so altered that their religious opinion might be more regarded, or, in other words, whether we should not expunge from it everything distinctly Christian. The petitioners had the action of the Grand Lodge of England on their side; and they claimed that the original work, being prior in date to Christianity, was Jewish. And the ground was taken, that while all Christians can accept anything in the ancient Jewish rite, the Jews cannot accept the additions received from Christianity.

But the Committee to whom the subject was referred, in an elaborate, learned and convincing report, shew that notwithstanding the original organization and early growth of the Order was previously to Christianity, and consequently was not then affected by it, yet that since the time of Christ, as far back as the usages can be traced, the Lodges have been dedicated to Christian saints, and that Christianity has been recognized, and Christian prayers have been offered therein; and all this has for years been universally acquiesced in by the Order, as fully conformable to the earliest traditions, and a legitimate extension of the most ancient work. But whatever was the work of the first Masons, that in use in this Lodge since it was established in 1733 to this time. has been the same that it now is; and to go so far as to exclude Christianity from it, would be taking a step utterly unwarranted by the spirit of the times, and without precedent in our history.

Masonry was for centuries in Christian hands alone; they preserved it through the dark ages, and brought it down to the present time. For a long time, previous to the last century, Jews were not admitted to Christian Lodges. Subsequently they were received in the Lodges with the established ceremonies; and no good reason has been given for changing them.

This Committee must approve the conclusion arrived at by the Grand Lodge of Massachusetts. Christianity is so essential an element, not only of our Order, as it has existed within the historic period, but of the law and civilization of the age, *that to strike it from our work would be destructive of the best interests of the Craft and the world.*

In a brief review of the troubles in New York, the report, after recognizing the Grand Lodge of which the M. W. Brother Evans is Grand Master, speaks as follows of the alleged rights of

PAST MASTERS.

A Grand Lodge is a modern idea, but none the less a good one. It is a representative Body, the constitutents being the working Lodges. Nobody has, by the old or new practice *universally*, a permanent right to membership in the Grand Lodges. Those Lodges have usually, perhaps, included Past Masters. But that course is neither ancient nor universal. The Lodges having the right to establish Grand Lodges, have also a right to say who shall represent them therein. Nobody, by being made Master of a Lodge, acquires an indefeasible life estate in the G. Lodge. The idea is destructive of every idea of Masonic government, certainly as practised in this country, and we believe as practised every where else. In many States it is considered expedient to constitute Past Masters members of the Grand Lodge; but is always done as a matter of expediency, and not because Past Masters can claim the right.

Whether it was expedient or not in New York, to deprive Past Masters of the right to vote in the Grand Lodge, is a matter of which we have no right to judge. The Lodges in that State were competent to decide the matter, and their decision is, and ought to be, final.

In connection with this subject, we give the following from the report, without, however, endorsing one word of it. The Committee are speaking of the doings of the Grand Lodge of Georgia:—

The question whether Masters of Lodges must necessarily be Past Masters, and the nature and position of the Past Master's degree, became an important matter for the consideration of D. G. M., Rockwell; and he reports that he determined it to be unnecessary for him to be a Past Master.

The question has recently been extensively discussed, without much intelligent advance having been made towards settling it. There are difficulties attending the matter, it must be admitted; and these difficulties arise out of requirements and claims of the Chapter; and of these requirements, this Body is not informed. If a person not a Past Master should undertake to act as Master of a Lodge, Past Masters might not consider him qualified, while those only Master Masons might consider him exceedingly well qualified. In order to obviate this difficulty, Masters of Lodges who are only Master Masons, have in some cases been made Past Masters in the Grand Lodge by the Past Masters present, whether they have previously received the Mark degree or not. But all this is irregular. Lodges of Master Masons, and Grand Lodges have no such degree as that of *Past Master*. They have no right to confer any such degree; and the Past Masters in the Grand Lodge have no such right, however numerous they may be. It is quite useless to say that the practice has been thus to confer it, both in Europe and America. That has doubtless been done. But no Grand Lodge or symbolic Lodge in this country, to our knowledge, has claimed jurisdiction over the degree; it, as the Orders are divided in this country, belongs to the Chapter, and the Chapter alone. Whether it is expedient to organize our Lodges and Chapters as distinctly from each other as we do in this country, is quite another question; but we speak of things as they are.

The difficulties, and conflicting decisions arising out of this subject, are likely to be of more importance than they have yet become, and require the careful consideration of the General Grand Chapter, as well as of the Lodges, that there may be no unnecessary conflict of claims between them.

On this subject, the Committee of Foreign Correspondence say: "We remember a case when a newly elected Master yielded the gavel to a visiting Brother, who by virtue of his degree in a Chapter claimed it, the Master never having received it. We then thought it wrong, and are still of that opinion, and hope soon to see all the Grand Lodges in the country come back to the ancient landmarks. The Master is vested by a legal election and installation with all necessary authority to preside in his own Lodge, no matter who may be present. The Grand Master cannot take his place unless on official business; how much less another, whose claims are based on a jurisdiction foreign to the then original degree."

We think it must have been an extraordinary visitor that would have claimed the gavel under such circumstances, and a still more extraordinary Master who would have yielded it. How came the Master to know that his visitor was better entitled to the Oriental Chair than he was? And if he did not know, how came he to yield to the claim of the visitor? We cannot, however,—if we precisely understand the Committee,—assent to their subjecting the Grand Master to the Master of the Lodge.

The same question respecting the rights of Past Masters came up in the Florida Grand Lodge, in 1854, when a Committee to which the matter was referred, reported, that "in a symbolic Lodge no recognition can be taken of Chapter degrees. The only *Past Masters* known or recognized in a blue Lodge, are such as have been duly installed, and have actually passed the Chair; and that the Senior Warden has the right to preside in the absence of the Master, if there are *Past Masters* present who are actually Past Masters of Lodges."

[We repeat here what we have frequently before said, that correctly and precisely speaking, there is no such thing as a Past Master's degree known in ancient Masonry. The ceremony called by that name, is a necessary and essential part of the Installation service of the elected Master of a Lodge, from which service it was, about the middle of the last century, unauthorizedly separated and converted into a degree, probably for purposes of speculation. It belongs to the Chair of a Craft Lodge, and to nothing else; and no Master of a Lodge can be said to be properly installed, when it is omitted.]—*Editor.*

GRAND LODGE OF VIRGINIA.

WE have the proceedings of this Grand Lodge for the year ending Dec. 1855, at which time the Annual Communication was held at Richmond. Seventythree Lodges were represented. The M. W. Grand Master, JAMES A. LEITCH, Esq., opened the business of the session by delivering an appropriate and interesting address, from which we make the following extracts, being all of it that the crowded state of our pages will allow us to lay before our readers:—

DISPENSATIONS.

During the past year, numerous applications have been made to me for dispensations to authorize Lodges to confer the degrees of Symbolic Masonry on candidates without the usual probation of one month, as required by the Constitutions. In nearly every instance, these dispensations have been refused; because in the reasons assigned for the application, I could see no sufficient cause to justify me in setting aside the long established customs and laws of the Institution, by the interposition of the dispensing power. The mere fact, that a man who has resided all his life time in sight of a Masonic Lodge room, being about to make a change in his residence, voluntarily, and who suddenly becomes impressed with the idea that Masonry might be of service to him in his new home, while he could never before see either beauty or utility in it, does not, in my opinion, justify the exercise of the dispensing power. From what I can learn, I have reason to believe that some subordinate Lodges, under our jurisdiction, assume the responsibility of deciding which are cases of emergency, and acting upon them without the period of probation required by law. *For such a procedure as this, there is no authority whatever.* Our ancient regulation on this subject—a regulation which has existed for ages, and which no Grand Lodge has yet presumed to alter, and which stands recorded among those regulations which I trust no Grand Lodge ever will presume to alter—says: "No man can be accepted a member of any particular Lodge without previous notice, *one month* before, given to the Lodge, in order to make due inquiry into the reputation and character of the *candidate*, unless by a Dispensation."

I have thought proper to allude to this subject, in order to guard the subordinate Lodges from an irregularity, which, sooner, or later, must result in mischief.

A WORD OF CAUTION.

In conclusion, allow me to address one word, through you, to the Craft under our jurisdiction. The present popularity of Masonry is, in my opinion, a sign of the times, pregnant with importance. Many will be, and doubtless many are, induced to apply for admission from unworthy motives. Let me entreat the Lodges to be cautious in the reception of candidates. There are some among us who think that the prosperity of a Lodge is indicated by the *number* of its members; and hence, to increase the *number*, too little regard is paid to the *character* and *qualifications* of the candidate proposed. He is accepted with little or no inquiry as to his qualifications and capacity; hurried through the several degrees; often proves a Masonic dwarf, sometimes an abortion, or even a disgrace and a curse to the Institution. To avoid such and kindred evils, let me urge you to scrutinize *thoroughly* the character and qualifications of every candidate. Let them be men, not only above reproach, but also men of capacity sufficient, not only to acquire a competent knowledge of the work and lectures, but capable of appreciating the beautiful system of morality which they teach. When material of the very best kind is offered in abundance, why should we accept stones wholly unfit for the builder's use? Beware, too, of the introduction of *new tests*, or *standards of qualification.* In case of doubt or difficulty, refer to the book of Masonic Constitutions—that reliable old Chart traced ages ago, which, pointing to *truth* and *justice* as unerringly as the needle to the pole, has safely guided our noble old ship through many a tempestuous sea; and the strict observance of which will serve so to guide it till time shall be no more.

Among the proceedings we find an elaborate, and in many respects an extraordinary report, from a special committee on jurisprudence. Among the subjects discussed is that of "non-affiliation." Whatever else may be said of the argument, it is not chargeable with any want of assumption. And if any answer be required to it the committee have themselves furnished it in a subsequent part of their report. In discussing the subject of the "re-instatement" of suspended members, they hold the following language:—

In the investigation of the effect, and extent of the influence of re-instatement, we are necessarily arrested by the question of Membership; for on this, the whole question depends. The *first form* of Membership, is that conferred by *Initiation*, into the mysteries of Masonry, and is co-extensive with the world-wide spread of the Institution. This form is also coeval with Masonry in date of origin, and from which no Mason can be absolved by any act of his own. It carried with it certain *inherent* and *inalienable* rights and privileges, in each individual, by which among others, he acquired the *power and right to make Masons*, according to the Constitution and Ritual, wherever he might be; and may be properly denominated Membership of the Institution This was the *universal* and *only form* of Membership, up to the year 1717; when, by the formation of a representative Grand Lodge, those rights and privileges of promiscuous assemblages of Masons for conferring degrees were arrested, and placed under the control of Lodges chartered by the Grand Lodges, and holding continued and periodical meetings.

At this time, the *second form* of Membership *was assumed* by those composing those Lodges, and may be properly denominated *Lodge-Membership.* The *rights* and *privileges* attaching to this form are *conventional*, being limited or extended by *vote*, in the shape of By-Laws, binding alike on all the members. This form of Membership is acquired in two ways. It is an *inherent privilege* which follows Initiation, and is obtained in the second instance by *election;** a unanimous vote of the Lodge being required in both cases. It is thus apparent, that to obtain Lodge Membership, it is necessary the Brother be in good standing as a member of the

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* If it be an *inherent privilege*, then it is not "obtained by *election*," nor can a failure to elect bar the right to enjoy it. The admission that a separate and distinct vote of the Lodge is required for membership, proves that what is previously said of it, namely, the "rights and privileges" conferred by it, "are conventional," and subject to "vote of the Lodge."

Institution; and yet cases may and do arise where a Brother may *forfeit* his Lodge-Membership by a non-compliance with some By-Law, and still *retain* his standing in the Institution; and many of the older Lodges in this State had a By-Law to this effect.[*]

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Where the Brother appeals from the decision of the Lodge to the Grand Lodge, and they decide the case to have been irregular or illegal, and on that ground reverse the decision, the case stands re-committed for new trial, and the party is thereby re-instated to the position he occupied, when the charges were referred in his Lodge. If, however, the Grand Lodge take up the investigation on the merits of the charges, either by appeal, memorial, or petition for restoration, the Grand Lodge can only confer that which it possesses, a re-instatement into the benefits of Masonry, or Membership in the Institution; Lodge-Membership being predicated upon *chartered privileges* and the result of *voluntary association* among the members, can only be conferred by their own unanimous consent. And as the Grand Lodge *has no power to compel any number of Masons to form or continue a Lodge*, so it is evident they have no power to *force* a member upon one already formed, thereby destroying that harmony which is the strength and support of all Lodges. We have confined our arguments to cases of suspension only. Viewing expulsion in the light of a capital punishment, there can be no re-instatement; and if a case shall ever arise where it may be expedient and proper to restore an expelled Mason to his former position in the Institution, it must be by petition, fee and vote, as in the case of any profane.[†]

Under the head "honorary membership," the Committee say, "the Grand Lodge of Massachusetts has elected a distinguished Frenchman, R. W. Le Blanc, Marconney of Lodge Clement Amitié at Paris, an Honorary Member, with the rank of S. G. Warden." We presume the person referred to here, is Bro. Le Blanc Marconnay. But the statement is not correct. No such election has ever taken place.

We are pleased to notice that the Committee recommend the abrogation of a practice that has long prevailed in their jurisdiction of allowing Brethren to hold actual membership, in as many Lodges as they may think proper, or as may be willing to receive them.

We also notice a report in the proceedings, on the subject of Deputy Grand Masters. The writer regards the office as an "off-shoot or water-spout upon the body of Masonry," and attempts to support his position with arguments that will hardly bear examination, nor do we apprehend that they will lead to any change in the practice of his own intelligent Grand Lodge. He speaks of "the Masons in the *North* of England" forming a Grand Lodge at London in 1717. Either his history or his geography is at fault here.

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[*] This is singular in vew of the fact, that the committee have just told us, in a preceding part of their report, that "an *unaffiliated* Mason has no *rights whatever*, except the right of adjoining some Lodge." And even this *right* is stultified in a subsequent part of the report, where the committee tell us, and very truthfully, that even the Grand Lodge "have no power to *force* a *member* upon" a Lodge. It is not then, as previously said, an "inherent *right*," but a *privilege* which a Mason *may* enjoy, if he can find any Lodge *willing* to receive him.

[†] This is certainly very singular doctrine. But we have neither space nor inclination to discuss it.

MASONRY AND RELIGION.

[The admirable address delivered at the Dedication of Republican Lodge, Greenfield, on the 15th February last, by Rev. William Flint, M. D. has been handsomely printed, at the request of the Lodge, and a copy politely forwarded to us. It is an address of more than ordinary interest and literary merit, and it would give us great pleasure to present it to our readers in full. We have marked several pages which we propose to transfer to our pages. The following is one of them]:—

Masonry is a religious institution, founded upon the truths of the word of God,—but it is not thereby religion, or a substitute for it, natural or revealed. It does not prescribe the faith, regulate the conscience or control the judgment of any. She allows to each the liberty of his own creed, and the peculiar form of his own worship. With the revelation of God, whose sublime doctrines she cannot increase,—whose noble precepts she cannot improve,—whose sanctions she dare not adjudge, she does not interfere. But throughout all Christendom, Masons recognize the Bible as the great Light of Masonry—its study is enjoined, and obedience to its sacred precepts inculcated, according to each one's understanding of its teachings; while all gather in harmony and love around the sacred altar to pay their vows to the Most High. Hence the Bible is ever carried in our solemn processions,—it is laid open before us in all our important transactions; as the pillar of fire and a cloud went before the camp of Israel—to denote our belief in its divine origin, and our cordial acceptance of it as our guide and directory, through the wilderness of this world, to that undiscovered country from whose bourne no traveller returns.

Masonry is the ever dutiful handmaid of religion by recognizing and leading its votaries to bow in adoration before the great architect of the universe, and seek to know and imitate his perfections; and by its emblems and moral lessons striving to expand the affections and charities of the human heart,—removing its vices and cultivating its virtues, it prepares the way for the more enlightened and spiritual worship of the Father,—the highest perfection of virtue, and the loftier and purer and better hopes of the Gospel.

But it is often objected, that Religion of itself is sufficient for these things; and we gladly acknowledge it; but then to be so, it must influence and pervade all things, and when that great predicted day shall come, when, "from the rising of the sun to the going down of the same, God's name shall be great among the Gentiles, and in every place incense shall be offered unto Him, and a pure offering;" then shall Masonry be absorbed in the brighter light of religion; then, its mission being accomplished, its doors shall be opened, and the mysteries of its Lodges cease. But until that time come, may it flourish as a blessed instrument in carrying out and applying the principles of religion,—promoting peace on earth and good will to men,—by relieving the distressed; abating strife; reconciling enemies; drawing closer the cords of Brotherly love; enjoining mercy, temperance and frugality; submission to lawful authority; belief in God and Christ whom he hath sent; reverence for the Bible and the institutions of Christianity.

These are the noble objects which she sets before the Fraternity, fully, frankly and unreservedly. If they have failed to attain them, or have stopped short,—or turned aside,—or have falsely perverted or misrepresented them; let the sin be charged upon them individually, and not upon the Institution.

The duties of Masons are well defined in a few words, which shine forth, bright as the Sun and clear as the Moon, from the great central Light of Masonry. "Brethren, whatsoever things are true ; whatsoever things are honest ; whatsoever things are just ; whatsoever things are pure ; whatsoever things are lovely ; whatsoever things are of good report ;—if there be any virtue, think on these things." Whatsoever things are true in morality and in religion ! Belief in the existence and perfections of one only, the living and the true God,—of whom are all things,—veneration for his glorious character,—trust in his mighty name,—and hope in his mercy, are duties forcibly inculcated by our symbols, our ceremonies, our laws and regulations. Says the " Book of Ancient Charges :" " The first charge is, that ye shall be true men to God and the Holy Church." Infidelity is falsehood in religion ; it is absurdity in Masonry. To be good men and true in the one, we must not be faithless and disobedient in the other.

THE LATE BROTHER LEVI STOWELL.

Our absence from the country soon after the death of this estimable Brother, or rather our leaving before the receipt of the proceedings of the Grand Lodge of California, of which he was Grand Secretary, operated to exclude from our pages, at the proper time, that notice of the sad event, to which the deceased, from his position and eminent services, was entitled at our hands. It is never, however too late to do justice to the memory of the deserving.

Immediately after the death of our lamented Brother, (which occurred in May last) the M. W. Brother Howard, Grand Master, assembled the Grand Lodge, at San Francisco, and after prayers by the Grand Chaplain, delivered the following address :—

Brethren of the Grand Lodge of California :—

The object of our present convention is too well and painfully known to render any explanation necessary. The melancholy cause lies before us and in our midst. Another weary spirit has gone upon its long and last journey, and we are again reminded of the oft-taught, but too little heeded lesson which has so many times pleaded in expressive silence with the human heart, from the portals of the tomb. We have assembled to pay the last sad tribute of duty and affection to a departed friend and Brother, and whilst according it, let us not be unmindful of the serious admonition it should bring to us, who still live and move in the sphere of action from which it has pleased our Divine Father that he should be removed. It is not for us to extol his virtues or to dwell upon his imperfections, whatever either may have been. Let us rather embalm the one in our hearts, while drawing the mantle of charity over the other ; and in after days, should memory revert to any trait of character less perfect than might be required by the standard of our own erring judgment, let us rest in the hope that, in remembrance of the virtues he possessed, the Recording Angel has dropped a tear upon the fault and blotted it out forever.

On his official connection with this Grand Lodge it is needless to comment. It is too well known and faithfully remembered to render laudation necessary. The first Master of the oldest Lodge in the State, his ability and Masonic skill soon caused him to be extensively and favorably known to the Fraternity, and one year after the formation of this Grand Lodge he was chosen its Secretary, an office he has filled with an ability best praised by reference to his repeated re-election, and the large vote by which it has always been effected.

In his private character he was intimately known to us, and had our entire love and confidence. For many months we had occupied the same rooms and broken of the same bread with him. During his illness we had watched over the heavy breathings of his midnight hours, and when his lips had become pallid and his eyes sunken, the faltering words were breathed into our ear, " *All is well.*" It was a message of joy to more hearts than one. We felt it ere the wing of the Angel of Death brushed past us, and witnessed the sign of distress at the moment the spirit departed for the Eternal Country. Let us hope and believe that the well known signal was recognized in the spirit land, and the pass-word given and received, by which alone admission can be gained into the presence of our Supreme Grand Master in Heaven.

The body was then conveyed to California Lodge, No. 1, where the Funeral service was performed by the Grand Master ; after which the corpse, attended by the Grand Lodge, was conveyed to the city of San Jose for interment.

Suitable resolutions were subsequently adopted by the Grand Lodge. The following are sufficient to indicate the estimation in which the deceased was held by his Brethren :—

1. *Resolved*, That by this afflicting call from our midst, of one whose upright conduct, charitable disposition and warm heart had deservedly won the respect and regard of all who knew him, and who, for four years past, has so well and faithfully performed the duties of the office to which he had recently, for the fifth time, been elected, the Grand Lodge has lost a most diligent and efficient Officer, and the Masonic Fraternity a most useful, benevolent and true-hearted Brother.

2. *Resolved*, That the members of the Grand Lodge of California will long affectionately cherish the memory of their departed friend and Brother, endeared to them, as he was, by the many excellent qualities which adorned his character, both as man and Mason ; and, mingling their sorrows with those of his afflicted relations, they beg to tender them their most heartfelt sympathy and condolence.

REGISTER OF OFFICERS.

Knoxville Lodge, No. 66, Knoxville, Tenn.—Sylvester Stevens, W. Master ; Isaac Guliher, S. W. ; Williams T. Butt, J. W. ; Jehiel B. Smith, Treas. ; James McCracken Sec. ; James Dossett, S. D. ; Robertson White, J. D. ; Thos. Cooper, Ty.

Horeb Chapter, No. 4, Knoxville, Tenn.—Sylvester Stevens, High Priest ; Isaac Guliher, K. ; Jehiel B. Smith, Scribe ; Charles Cooper, Treas. ; Robert C. Price, Sec. ; James Dossett, C. H. ; Cyrus C. Palmer, P. S. ; James McCracken, R. A. C. ; Thomas Cooper, Tyler

Illinois Council No. 1, *Knoxville, Tenn.*—James C. McMurtry, M. Ill. G. M. ; Sylvester Stevens, D. I. G. M. ; M. G. Smith, P. C. W. ; Robert C. Price, Treas. ; H. G. Reynolds, Recorder ; James Dossett, C. G. ; Isaac Guliher, Steward ; Thomas Cooper, Sentinel.

Providence Chapter, Providence, R. I.—J. A. D. Joslin, H. P. ; Samuel Lewis, K. ; A. W. Fiske, S. ; Jerome B. Borden, C. H. ; William B. Blanding, P. S. ; George Amsden, R. A. C. ; A. B. Hawes, 3, C. A. Hall, 2, B. J. Brown, 1, M. V. ; W. C. Barker, Sec. ; Jason Williams, Treas. for the 30th consecutive year ; E. B. White, Tyler.

St. John's Encampment, Providence, R. I.—Sir James Salesbury, G. Com. ; Cyrus Fisher, Gen. ; Samuel Lewis, Capt. Gen. ; James Hutchinson, Prelate ; J. A. D. Joslin, S. W. ; W. B. Blanding, J. W. ; Samuel Wesson, Treas. ; Oliver Johnson, Rec. ; A. W. Fiske, S. B. ; B. J. Brown, S. B. ; J. B. Borden, Warder ; E. B. White, Sentinel.

St. John's Lodge, Providence, R. I.—J. B. Borden, W. M. ; J. P. Walker, S. W. ; A. B. Hawes, J. W. ; G. T. Swarts, Treas. ; W. C. Barker, Sec. ; S. Brooks, S. D. ; George Amsden, J. D. ; O. Richardson and H. Richardson, Stewards ; E. B. White, Tyler.

MASONIC CHIT CHAT.

Dispensation.—At the last annual communication of the Grand Lodge of California, a petition for a Dispensation from a Lodge to confer the three Degrees on a particular candidate, within eight days from date, was presented and referred to the Grand Master. Brother Howard adopted a most excellent rule, and one worthy of all imitation, in deciding the case. "Believing," he says in his report, "the applicant worthy and properly qualified, and the emergency such as would justify the granting the request of the petitioners, I have given to the Lodge the requisite authority, requiring however, that each member thereof shall be duly notified of the proposed election of the candidate, that at least *one day* shall intervene between the conferring of the several degrees, and that he shall then only be so advanced after a *a proper and satisfactory examination* as to his proficiency, in open Lodge."

☞The Grand Lodge of California has adopted a resolution refusing to recognize as a Mason, a citizen of that State, who had twice been rejected by its own Lodges, and afterwards obtained the degrees in New York. This is undoubtedly right; but there may be some doubt as to the rejection of a Brother of good character, who, knowing nothing of the question of jurisdiction, has been induced by his friends, or by his own preference, to join a Lodge while absent from his own resident State. It should seem that the Lodge is to blame in this case, and most deserving of the punishment. The resolution which has elicited this last remark appear in the proceedings.

☞The Supreme Council 33d, will hold its annual session at the Masonic Temple in this city, commencing on the 9th instant.

☞We thank our intelligent correspondent at Navarro, Texas, for his suggestion. The Lodges are being just now so shamefully and outrageously *bored* by professional peddlers and mountebanks, that any new enterprise, however useful, could hardly fail to place the party engaged in it, in very bad company.

☞We had prepared a short paper from our notes, on matters abroad, for the present month, but it has been crowded out by the unexpected length of the article—on "Masonry in the Olden Time," which, though mostly local in its character, we trust may not be found wholly uninteresting to our distant readers. We like occasionally to indulge in such reminiscences. They are a sort of relief to the more regular routine of our editorial duties. But, above and beyond this, they may be of some service to the future historian of Masonry in this country. With this view, we may, "when the humor is on us," furnish more of them.

☞We learn from the Acacia, that the Grand Lodge of Mississippi, at its late annual communication, adopted a report to the effect, that it is competent for a Lodge to try and expel a member for a crime committed before initiation, provided the offence was unknown at the time of his admission, and it be of a criminal nature.

This Grand Lodge also struck from the report of the committee on correspondence, all that part of it pertaining to negro Lodges, and adopted the remainder.

It also raised the capitation tax on the members of Lodges, from fifty to seventyfive cents a year; and chartered fifteen Lodges.

Sir John Moore—was initiated in Renfrew County Kilwinning Lodge, Scotland, on the 30th November, 1798, a little more than ten years before his death, on the field of Corunna. At the time of his initiation he was Lieut. Moore of the 15th regiment, says the record of the Lodge which is one of the oldest in Scotland, having been established in 1750, and, originally stood No. 11, on the register of the Grand Lodge.

☞Our correspondent at the Sandwich Islands writes, that the Brethren at Honolulu celebrated the 27th Dec. by a public procession, oration, &c. The oration was by Br. Ogden, and was an instructing and able performance.

☞**Expulsions.** We are requested to notice the expulsion of Luther A. Hyde, now of Lancaster, Iowa, by Champlain Chapter, No. 1, St. Albans, Vt.

Also.—E. Tilden, by Science Lodge, Sandusky, Ohio.

THE

FREEMASONS'

MONTHLY MAGAZINE.

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A LEAF FROM OUR NOTE-BOOK.

From the year 1782 to 1843—a period of sixtytwo years—the Grand Lodge of England was presided over by members of the royal family, viz: from 1782 to 1790 by the Duke of Cumberland, who was succeeded by the Prince of Wales; on whose retirement in 1813, his late R. H. the Duke of Sussex was elected, and continued as Grand Master until his decease in 1843,—having occupied the Chair of the Grand Lodge thirty consecutive years.* He was succeeded by the Earl of Zetland, the present Grand Master, who was his intimate friend, and, at the time of his death, Pro. Grand Master, by his appointment.

The Earl of Zetland is of the middle stature, about sixtytwo years of age, and of a prepossessing and benevolent countenance. Unlike his predecessor, the Duke of Sussex, he does not, we are told, give so much of his personal attention to the affairs of the Grand Lodge, as his Brethren think its interests require; and this very naturally causes some dissatisfaction among them.

His father, the late Earl of Zetland, was Pro. Grand Master at the time of his death, and was succeeded by the late Earl of Durham. At the same time, April, 1839, the present Grand Master was appointed to the office of Deputy Grand Master, as the successor of Lord John Churchill; and it is worthy of remark, that the same office had been previously held by his father and grandfather.

On the decease of the Earl of Durham, in 1840, the Earl of Zetland succeeded to the office of Pro. Grand Master, as above stated,—the Marquis of Salisbury being appointed to the vacant Deputy Grand Mastership. The important duties of this station the Earl continued to discharge, with great acceptableness to his Brethren, until the demise of the late Duke of Sussex; when, by the Constitutions of the Grand Lodge, the functions of the Grand Mastership devolved on him, until "the next time of choosing," which occurred in March following; when he was elected by a nearly unanimous vote; and he has since been annually re-elected, to the present time.

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* With the exception of the Duke of Cambridge, all the sons of George 3d were members of the Order.

At the Grand Festival after his first installation, the following Ode, written by Brother Moran, was sung with great eclat. It is sufficiently poetical and laudatory:—

"Hail to the Chief, who in triumph advances,"
The foremost in station, the first in desert,
The arms that surround him are not war's red lances,
But the better defence of each true Mason's heart.
Upraise the Pæan, the loudest, for Zetland,
That Masonry ever in chorus sends forth.
Again! once more! higher! for never has yet land
Elected for ruler a Chief of more worth.

We know that the ancients too often selected
Their rulers for qualities man should despise,
For the red bloody-hand, for the crime undetected,
And all which to-day causes grief to the wise;
But we to whom "Light" from above has been given,
The veil from our eyes that obscured them removed,
In better accordance with promptings from heaven,
Have chosen for virtues that always are loved.

For Charity—base of our mystical union—
For Silence—the virtue we practice and prove—
For these, we, the sons of the lofty communion,
Make ZETLAND our head, in the spirit of love.
Yes, worthiest he to succeed to that Brother,
Beneath whose Masonic beneficent sway,
Each felt as an infant that clings to its mother,—
May the same spirit guide HIM who rules us to-day.

If the fond anticipations of Brother Moran have not been fully realized, he has the consolation of knowing, that disappointment is the common lot of humanity, and that poets are no exceptions to the rule!

The Rt. Hon. EARL OF YARBOROUGH is the Deputy Grand Master, and though somewhat advanced in years, is much devoted to the interests of the Craft. We understand also, that he is popular among the Brethren, many of whom would doubtless be pleased to see him in the Grand Master's Chair, as the successor of the present incumbent. He frequently, we believe, presides in Grand Lodge, and takes an active interest in the affairs of the Grand Chapter. He is generally esteemed by his Brethren as an ornament to the Craft.

The R. W. Bro. WM. H. WHITE is the Grand Secretary. He is 78 years of age, and about five feet eight inches in height, thick-set, with a hale, hearty look. He has been a member of the Grand Lodge fiftysix years, and fortysix its G. Secretary; having succeeded his father, the late Wm. White, in the office, in 1810. He served thirty years under the Duke of Sussex as G. Master,—a circumstance without a parallel in the history of Masonry;—and that he was continued in the office for so great a length of time, by that discriminating and thorough Mason, is the highest testimony in favor of his eminent qualifications, and of his faithfulness in the performance of his duties. He is now advanced in life beyond the Psalmist's utmost limit, yet we believe he is still daily in his office and regular in his attendance at the meetings of the Grand Lodge. Though apparently in the enjoyment of robust health, he is not,—and it would be a remarkable exception to the laws of nature if he were,—quite so ready and active as in his younger days. He is also, like most men of his age, a little "hard of hearing," and his memory may not serve him so faithfully as he could desire. These common accidents of advanced age, render it necessary for him to rely, more perhaps than he would otherwise do, on younger and less experienced Brethren, for the discharge of the more active and laborious duties of his office. To this fact is probably to be referred in some measure the cause of the complaints which are frequently heard in the distant provinces. But when it is considered that the Lodges on the register of the Grand Lodge, number nearly one thousand, and that they are spread out over the whole world, the surprize will be, not that there are complaints, but that they are not more frequent and serious. The business of the office is necessarily large and complex. A younger Brother might despatch it more rapidly, but it is very doubtful indeed, if he would do it more intelligently or more advantageously for the parties interested. The time cannot be very distant when this experiment must be tried. The Grand Lodge will then be fortunate, if it succeed in filling the vacant place with one who, for the succeeding half century, shall serve it with equal fidelity, and to the same acceptableness. Age has its peculiarities, and is entitled to its indulgences. Brother White doubtless has his; but candor and truth alike demand the admission, that he is a gentlemanly, experienced and accomplished officer.

The other officers of the Grand Lodge are Brethren most of whom have attained to the full meridian of life. Having sustained the labors of the Lodge, and acquired the experience which an acquaintance with the practical duties of subordinate stations can alone afford, they have been honored with seats in the parent body, where their wisdom and acquirements can be made most available for the promotion of the more general interests of the whole Craft. They are not, as in this country, elected to the offices they fill; but are annually selected and appointed by the Grand Master. They are not, therefore, as with us, dependent on the popular vote for their places. There may be some advantages in this; and one of them is, that there is little or no opportunity for electioneering. But it is, notwithstanding, not very clear to our mind, that the advantages, whatever they may be, are not more than counterbalanced by other considerations. The officers so appointed are evidently more independent and above the popular influence. But, to balance this, there is the great danger of their sometimes yielding too much to the wishes of the appointing power,—not, perhaps, for the sake of retaining their places, but out of deference to the authority through whose favor they have been elevated to the dignity they enjoy,—and thus concentrating all power and influence in the head of the Body. We do not presume that this is so in the present case; but it *may* be so, and the Brethren themselves not be fully sensible of it. The judgment is often unconsciously influenced by the feelings. But whatever the effect may be, and whether the practice be wise or not, it certainly has the sanction of ancient usage; and though we do not think favorably of it, we can entertain no wish to see it otherwise in this old Grand Lodge. Our only regret is, that she should have ever departed in any particular from ancient customs, or the purer teachings of her early days.

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We have on a former occasion, spoken of the uniform appearance and good order of the Brethren in the London Lodges. These are still more manifest in the Grand Lodge. Visitors are seldom admitted; and no Brother, officer or member, is permitted to take his seat in the Body, without his appropriate regalia. This being all of a chaste and uniform description—made after the prescribed rules of the Grand Lodge—the effect is at once striking and pleasing. It adds to the dignified appearance of the Body, and it exerts a silent but powerful influence over the conduct of the members. It is no less true that fine clothes are potent molifiers of rough habits, than that "fine feathers make fine birds." And it is doubtful whether any Grand Lodge, or other Masonic body, can, with the same ease, adopt any measure so well calculated to promote its own comfort and add to the credibility of its appearance, as to follow the example of our English Brethren in this apparently insignificant, but in its effects, really important particular.

There is one other matter that may be mentioned in this connection,—small in its way perhaps, but worthy of a passing remark, and not wholly unimportant in its consequences. We allude to the annoyance, too common in this country, arising from members and others constantly passing in and out of the hall, while the Grand Lodge is engaged in the transaction of business. We noticed not anything of this in the Grand Lodge of England. When the hour fixed for the meeting had arrived, the members were in their places, and the Grand Lodge was opened; after which there was no moving about the room, and no interruption of the business, or of the members when speaking; the Brethren kept their places, and gave the proper attention to what was going on. Nor do we recollect that any Brother either entered the hall ten minntes after the opening, or left it before the closing. The consequence of this strict observance of the proprieties of the Lodge-room, is, that the business of the Grand Lodge is done with dispatch and accuracy, and the members are dismissed at a seasonable hour.

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We witnessed when abroad,—no matter where, except that it was in a Lodge-room,—a beautiful illustration of the influence of Masonic teachings over the passions. In the warmth of debate, one Brother incautiously applied a harsh, very harsh, word to another. The gavel instantly fell, with the remark from the Chair, "The Brother will withdraw that word!" It *was done*—and the debate went on.

* * * * *

A very objectionable practice has extensively obtained among our Brethren in England, and especially in London. We noticed it also in Wales, and in Scotland; and it is very far from being unknown in this country. On the Continent, we saw little or none of it. We allude to the use of Masonic emblems on *sign boards.* They were never designed for any such purpose. The square and compass on the sign of a tavern, is, to say the least of it, in very bad taste; but when we see it in the window of a low *tap-room,*—as we have frequently seen it in London,—we cannot but suspect that the keeper of the place, if a Mason, is more thoughtful of the profits of his poisonous liquids, than he is of the moral teachings and good name of the Institution. The practice is a pernicious one, calculated to degrade the character of the Order in public esteem, and should be disallowed by the only power competent to control it. Besides, however the fact may be in this country, we noticed that in England, the practice obtained most extensively among that class of small traders, who, judging from the general appearance of their premises, stand most in need of something more attractive than the real merits of their establishments, to secure even a limited share of the public patronage. A respectable and well managed house of entertainment, (or other business,) has no occasion to resort to any such objectionable method of drawing customers. If it cannot sustain itself without doing so, the logical presumption is, that it is either not needed, or that it is unworthy of support. This is the view that intelligent Brethren, whose patronage is worth having, will generally take of it, and go out of their way to avoid, rather than to encourage, places where the beautiful emblems of their Institution are thus dishonored.

DE WITT CLINTON LODGE, SANDWICH.

Having worked with encouraging success under a Dispensation for the usual time, the Brethren composing this new Lodge, petitioned and obtained from the Grand Lodge, in March last, a Charter, empowering them to organize a permanent Lodge, in the pleasant village of Sandwich. They had leased and suitably fitted up a spacious and beautiful hall, with all the necessary conveniences, and being in all other respects prepared for consecration, the M. W. Grand Master, with his officers, visited Sandwich on the evening of the 21st March, for the performance of that essential and interesting duty. The ceremonies were public, and took place in the hall of the Lodge, in the presence of a large assembly of ladies and gentlemen. The services were new to most of the persons present, and were apparently witnessed with much interest and satisfaction. After the consecration services and the installation of the principal officers, the M. W. Grand Master (Dr. Lewis) addressed the Brethren of the new Lodge on the nature and importance of the duties they had assumed; after which a procession was formed, and the company repaired to the Central House, where a sumptuous banquet had been handsomely spread for their refreshment. About eighty persons, including the ladies, sat down at the tables, under the Presidency of Brother Dr. J. Harper, who discharged the delicate duties of his appointment in a manner that contributed much to the gratification of the guests and the sociability of the occasion. Short addresses were made by the President, and by the Grand Master, and Brothers Sheppard, Moore and Coolidge, of Boston, Brothers David Parker and Rev. S. Pope, of Barnstable, Rev. Thomas Borden, Master of the new Lodge, and we believe some others, whose names have escaped us.

The sentiments announced by the President of the evening, were so much above the ordinary tone of such matters, that we depart from our usual rule, and lay a part of them before our readers,—premising that they were all drank in cool, if not "sparkling water:"—

The M. Worshipful Grand Lodge of our State—A noble column, whose capital is admired for the grace and beauty of its ornaments. May the structure which it supports be worthy of such a head.

The members of De Witt Clinton Lodge—May you be worthy of the name you bear, emulating his virtues, and profiting by his example.

By the President.—There can be no disparagement in applying the term *flock* to such an assembly as this, when so excellent a *Shepherd* is with us.

By the Same.—It seems to be in the nature of man to be dissatisfied. Notwithstanding he is surrounded with every enjoyment, he still wishes for *Moore.*

Grand Marshal Coolidge—A worthy Brother of the *Square* and *Compass*,

Pleased with each good that Heaven to man supplies.

David Parker—A veteran in the Masonic ranks,

——whose sympathetic mind
Exults in all the good of all mankind.

Pope—Often have we been delighted with Pope of Twickenham; his sweet strains have beguiled many a leisure hour, and soothed us into love to God and love to man; we have also a Pope of Hyannis, whose theme is lofty, and whose thoughts are generally derived from the source of all inspiration, still pointing us to love to God and love to man, with a surer aim. Him we are proud to call Brother, and his voice is always acceptable to our ears.

The President then said—

The ladies who have honored us with their presence need not be at all disturbed because they are not admitted to the privacy of our Lodges. I can assure them they are always well represented there by the cardinal virtues, which as female figures, continually remind us to practice them. I have the honor of proposing, *Woman*—the noblest work of a glorious creation.

Rev. T. Borden made a short response.

Our Brother Masons all over the World—We know no North, no South, no East and no West; the universe is our platform, our watchword is Brotherly Love.

The following are the officers for the current year:—

Thomas Borden, W. M.; Wm. H. F. Burbank, S. W.; John W. Pope, J. W.; Wm. E. Boyden, Treasurer; Seth F. Nye, Secretary; Stephen R. Rogers, S. D.; Charles B. Hall, J. D.; Geo. W. L. Hatch, T.; J. G. Forman, Chaplain.

HOLLAND LODGE, NEW YORK.

Our readers have already been informed that this old and highly respectable Lodge, located in the city of New York, withdrew about a year since from the Grand Lodge of the State, and declared itself independent of any superior authority; or, in other words, it rebelled against lawful authority, and commenced business on its own account,—a movement not without its precedent, but one that can never result otherwise than in Masonic discredit to the parties engaged in it, however respectable they may be. There are proper remedies for all grievances; but rebellion against lawful authority is not one of them, and our surprize is that the intelligent Brethren of the Lodge in question, who have seen the truth of this remark so often verified in their midst, should have ventured upon the experiment. Had they stopt to take counsel of their good sense, rather than of their excited feelings, they would have doubtless come to a very different and more Masonic determination.

It is said that the vote which decided their course, was a very small one; less than one-third of the whole number of the members of their Lodge. If this be true, an impartial and dispassionate observer, whether of the Order or not, can, in view of it, come to no other conclusion, than that the decision was one of extreme rashness, if it were not the result of mere passion.

We are told also, that the parties favoring the measure, were the younger Brethren of the Lodge ; and it is strongly intimated, in a report which the adhering members have recently caused to be published, that they were influenced by one whose position in the Fraternity gave weight to his dangerous counsels. If this be true, the fact may, perhaps, be regarded as a mitigating circumstance, though not as a sufficient apology for their error. It should, however, lead them seriously to consider whether, now that the act and its consequences are plainly before them, it is not a duty which they owe to their own personal characters, as well as to the Institution, whose reputation they have injured, to return to their allegiance, and endeavor in the future to repair the wrong of the past. The spirit of Masonic teachings would seem to dictate this course, and we are sure it would meet with the approval of their Brethren throughout the country. They can but realize that their present position is an unhappy one,—that they are, and must continue to be, strangers in their own household, so long as they adhere to their present purpose. It is no part of wisdom, nor does it add to our happiness, to reject the means of enjoyment, because they do not come to us in the precise form we might desire. The true philosopher will accept them as they are vouchsafed to him, and enjoy them as best he may. It is not in the organization of society, nor the physical laws of our nature, that we should have our own way in all things ; and he who expects it is certainly doomed to disappointment.

We cannot learn that our Brethren of the Holland Lodge, were subjected to any burdens or deprived of any privileges, not borne and enjoyed equally by their Brethren of every other Lodge in the city. We do not see, therefore, that they had any unusual or special cause of complaint that should have driven them from their allegiance to their parent Body. It is said that they wished to place their Worshipful Master, whom they doubtless loved, in the second office in the Grand Lodge. And it is more than intimated in the following extract from the publication before referred to, that the failure to effect this purpose, lies at the foundation of their disaffection and secession :—

> The prophetic vision of a Past Grand Master saw what *was* to take place in Holland Lodge—saw that her Temple was to be rent asunder ; the *wo* was announced, and the reasons why such dire calamity should and would befall her, were so clearly given, that we deem it proper to state the fact, as related by a worthy Brother ; that in March, prior to the annual election of the Grand Lodge in June last, a P. G. M. said to him, (mark the prophecy,) " That unless Dr. Crane " (then Master of the Lodge,) " was elected Deputy Grand Master, there would be a break up in Holland Lodge, and thirty or more Lodges would follow ; " immediately after the election, he repeated the same assertion.

> It seems from what followed, that so far as a P. G. Master predicted this movement, he has anticipated the *breakers up* in giving the true cause of it—without going into by-gone difficulties, or laboring to establish a good Masonic reason for what they have done. We are led to the charitable conclusion, that the members, many of them at least, did not understand the actuating cause and preconcerted plans of the leaders in this movement, but from some supposed wrong, strongly enforced by the forensic eloquence of a prominet Brother and the sanction and gavel of a disappointed Master, gave their sanction to an error—fatal to the Lodge, themselves, their obligations as Master Masons, and the discipline and integrity of the Order.

In this connection, we add the following extract from the concluding part of the same publication :—

> Before the session of June, '55, W. Br. Crane, then W. M. of Holland Lodge, was *talked of*, for the office of Deputy Grand Master. Failing in this, it was asserted that Holland Lodge would withdraw from the Grand Lodge, and would be immediately followed by at least forty of the city Lodges. We are happy to add, that as yet they stand alone. Again we are assured, that had Bro. Crane been elected Deputy Grand Master, arrangements would have been made for the immediate reconciliation of all Masonic difficulties in the State. He was not elected to that office, and the only proposed reconciliation of difficulties, is the expedient resorted to by the opposition of declaring themselves above the Masonic authority of the Grand Lodge, subject to no Grand Body for their acts—working independent of any laws for their own government, having annulled those under which they entered. Certainly this constitutes a pattern of reconciliation, unparalleled in Masonic history.

It is proper to say here, that the pamphlet from which these extracts are taken, is a " report of a committee," consisting of Brothers Wm. H. Milnor (P. G. M.), J. V. D. Wyckoff, and G. P. Hinman, appointed by those members of Holland Lodge who were opposed to the secession, (and who have since been reorganized under the *old* name, but with a *new* Charter,) to " define their position." The P. G. M. referred to in the first paragraph, is understood to be Brother Oscar Coles.—*Le mot d'énigme.*

Coming from such a source, and under the sanction of so respectable names, it is difficult to avoid the conclusion, that the minds of the younger and less experienced members of the Lodge, had, with direct reference to the result that followed, been thoroughly imbued with the poison of rebellion, and stirred up to the highest pitch of disaffection, by those to whom, from their greater experience, they were led to look for prudent counsels, and whose judgment they had been accustomed to follow. It would seem that ambition and craft,—the former probably awakened by the latter,—combined to deceive them ; and they have accomplished their " perfect work." They have brought ruin upon one of the best and most flourishing Lodges in the city ; added to the previously distracted counsels of the Order there ; and involved Brethren in Masonic outlawry, who, from their personal characters and position in society, were, with perhaps a few individual exceptions, a credit to the Institution. These Brethren have been deceived. Whether they are to continue to eat the bitter fruit of that deception, or to return to their allegiance and to the fellowship of their Brethren, is a question which they alone can answer.

[ORIGINAL.]

THE ACACIA TREE OF PALESTINE.

Where'er the Lights of heaven shine,
Wherever man enjoys the light,
Who has not heard that truth divine,
That man shall rise again in might ?
Immortal live beyond the tomb,
Where sorrow's tears can never come,
Adorned with *Innocence* divine,
The *Acacia Tree* of Palestine ?

From North to South, from East to West,
Sweet *Innocence* shall be caressed—
This Tree of Life on earth will bloom
And live again beyond the tomb,
And all her beauties there display,
And never fade to endless day—
In glory there forever shine
The *Acacia-Tree* of Palestine.

By ancient Greek was known thy name,
Acacia, Innocence, the same !
Where grew this plant in days of yore ?
'Twas on the banks of Jordan's shore,
The emblem of the Son of God—
Baptized in Jordan's rolling flood,
Adorned with *Innocence* divine—
The *Acacia Tree* of Palestine.

The *Acacia* sprig still marks the spot,
Where virtue ne'er can be forgot,
Of one whose fame will long endure,
Whose life was ever spotless, pure ;
And ever still o'er virtue's tomb
The *Acacia* sprig will ever bloom,
The emblem of a life divine,
The *Acacia* sprig of Palestine.

Dedham, March, 1856. E. Thayer.

THE LATE BROTHER HASWELL.

[From the annual address of M. W. Phillip C. Tucker, Esq., to the Grand Lodge of Vermont, at its annual communication in January last] :—

It was among the highest sources of our gratification and happiness that, at the last convocation of this Grand Body, we were permitted to meet and interchange brotherly cordialities with our worthy and beloved Past Grand Master, Nathan B. Haswell.

That gratification can never be renewed on earth. The spirit of our esteemed and venerated Brother has passed to his Father and our Father, to his God and our God. Henceforth his name represents not a tangible person to our minds, but a spirit, which has passed, for a few years, before our Masonic vision, performing all that belonged to its mission on earth, bravely, wisely and well.

We, as his Brethren and associates in life, have done whatever lay in our power to honor his remains, and evince our regard for his character. An extra call of this Grand Body assembled large numbers of its members. We placed his remains in the grave, with all the external honors we could pay, and placed all our Lodges in mourning, that we might thus do honor to his memory.

At the communications of the Grand Chapter and Grand Council of this State, in August last, I announced the mournful fact of our beloved Brother's decease, and in my address to the Grand Chapter, detailed briefly, and as far as was then in my power, the leading facts of his Masonic history.

Those facts it is unnecessary here to repeat, as they are accessible, in our Grand Chapter publication, to all my Brethren. I would not be understood, however, as saying, that they embody all, or indeed, the *larger* part of our deceased Past Grand Master's Masonic history; for they do not. They embrace only a portion, furnished by my own memory and published public documents.

Within a short time the Masonic papers of our deceased Brother have been placed in my hands. Leisure has not since been afforded me to digest, nor indeed to do more than partially examine them. I have gone far enough with them, however, to appreciate their high value to the Masonic Institutions of Vermont and to learn their importance in doing full justice to the character of him, whose steady services and distinguished ability were so long devoted to the interests of Masonry among us.

It is among my highest aspirations that in the evening of my days, the avocations of business and the necessities for exertion, may be, by a kind Providence, so far relieved, as to enable me to place before my Brethren, a connected history of the Freemasonry of this State. Whether that duty shall be performed by myself or be executed by a more worthy hand, the papers to which I have alluded must be the source from which some of its most interesting portions will be drawn, and without which they would be but imperfectly understood.

The Masonic devotion, industry, integrity, firmness and wisdom, of our deceased Brother, will receive fresh lustre from the contents of these memorials of his action, and will endear his memory, if possible, more strongly to the hearts of his Brethren.

This is not the place, nor the occasion, for stating at large either the contents of those papers, or the Masonic lessons to be drawn from them. This would require more space and more time than are consistent with the duties to be performed here, and for the performance of which we are called together.

Still we *may* not pass—and in justice to our own feelings, we *cannot* pass—dwelling, for a short space, upon recollections made doubly dear by the thought, that to our Brother, "this mortal has put on immortality."

More than seventeen years of continuous service as the Grand Master of this Grand Lodge—a length of time which more than doubles the period of service of most of our Grand Masters—and embracing nearly the whole of the "dark age" of Vermont Freemasonry, has bound the Fraternity to our Brother's memory with more than "hooks of steel," and has impressed the recollections of him and his acts too strongly upon our minds and hearts ever to be obliterated.

I have been favored with the perusal, in manuscript, of the discourse delivered by the Rev. Mr. Young, his friend and pastor, at the entombment of our Brother's remains; and it gives me high pleasure to be permitted to use here the thoughts of one who knew and loved him in life, expressed in language so appropriate, truthful, eloquent and just. Mr. Young says:—"In this rosy month of June, with all this exuberance of beauty, and life, and happiness, wheresoever we turn our eyes upon this ever-holy nature that is spread around us, Providence calls me, as the Christian friend and pastor, to point the mourners here to those sources of comfort and of gladness, which, in the Gospel, are as unfailing as the Redeemer's love.

"GOD has taken our friend and he has passed on, into that Grand Lodge above, whose door is the grave, and taken his first degree in those arcana of the spirit world, into which death shall initiate us all. May GOD have received him as a free and accepted son; and having built up our own lives on the solid Masonry of righteousness and truth, Jesus Christ being the corner-stone, may our faith in Heaven be as firm as was his, our last hours as calm, and all, in our turn, find admission into the joy and presence of our Lord.

"My part in the services of this occasion, is not that of eulogist, but that of a Christian minister. I am now here, and now speak only as the friend and pastor of our departed Brother. I do not say *lamented*, for we believe he was a good man and has gone to his reward.

"Another of a generation that conquered for us the wilderness and the wolf; of which but a few remain—the last leaves on the tree—he is the third of the original founders of this religious society, who, within two years, ripe for the harvest, has fallen before the reaper, and in full age, as a shock of corn cometh in its season, has passed on to old companionships and new scenes;—who, for nearly half a century, has been identified, not only with the interests and hopes of the Christian church, but with the business, enterprise, and prosperity of our village.

"We all feel our loss; and here and elsewhere, in private circles, and in public relations, his vacant place will remind us of one, who, while among us, was respected and esteemed, and now that he has gone, has left us, in pleasant memories, the influence of his good example and upright life.

"Going towards the sunset, GOD prolonged his journey to that 'far, far west,' which lies beyond the shore of time. He will never return to *us*, but we shall go to *him*."

Addressing briefly the members of the Masonic Fraternity, Mr. Young said:

"To you, gentlemen of the society of Masons, it is not for me to speak of our departed Brother in those relations in which you knew him most intimately. Only this I may say, that in him your Fraternity has lost a member ardently devoted to its interests; one indeed who was an enthusiast in its cause. To him Freemasonry was a religion, the Lodge a church; and while I may say, that I know not on what basis of principle this feeling rested, I can but respect and admire fidelity to one's own visions of truth or sense of duty, wherever I behold it.

"As to St. Paul, he was not a Jew who was a Jew outwardly, but he who was a Jew inwardly; so to our Brother, only he who was loyal to high aims and laborious of virtuous effort; who loved truth and worked righteousness, was a true Mason: and, faithful himself to such principles, to his ideal, he was able to say, among his last words, that he had always endeavored to do right, and could with confidence commend his spirit into his Father's hands."

My Brethren, after language like this, from *outside* the Grand Lodge, it would be supererogatory to dwell longer upon our deceased Brother's character *within* it. I therefore forbear; permitting myself only further, on this occasion, to indulge in the expression of a few thoughts, arising from the suggestions of our immediate surroundings.

There—upon the wall of this Masonic hall—hangs a copy of those benevolent and manly features which we have so long loved to associate with our happiness here. Upon this floor, we have been accustomed, for many years, to meet the original they represent; to be greeted by his cheering voice, his cordial smile, and the warm pressure of his fraternal hand; to feel the influence of his experience and hear the lessons of his wisdom. All these are departed, never to return on earth. Let that loved semblance, then, of so many welcome and joyous memories, never be removed; there let it remain—like those of the Warrens, Cutler, Revere, Thomas, and other worthies, in the Masonic Temple of Massachusetts,—as a light to illume the path of Masonry and point the Masonic way of duty and of honor.

MASONRY EVERYWHERE.

[From the Address of Rev. Bro. Flint, Greenfield.]

BUT the scenes of this evening remind us that not only is Masonry here alive, springing, like the fabled Phœnix from its ashes,—but throughout the world it is still existent,—active in its heaven-appointed work of love and benevolence. Unaffected by time, the destroyer of all things human, it still remains, the same imperishable monument of divine knowledge and finite rectitude, unchangeable,—indestructible.

The morning drum that welcomes the flag of the British dominions is said never to cease its roll. The same may be truly said at this day of Freemasonry, the same in her principles and teachings as she was a thousand years ago. The bright orb of day, in his diurnal revolution, finds at each hour some hallowed spot,—the home of a Mason, or the domicil of a Lodge, on which to shed his rays of light and heat. As he leaves the shore of Asia, and with them the

Lodges of the East,—he looks down upon other assemblies of the Brethren amid the populous cities of Europe, or cheers some solitary disciples as they greet each other in the deserts of Africa;—and still continuing his course, he is welcomed by the Sons of Light in our happy land, and in the republics of South America. Every where may the Mason now find a home and a Brother. From East to West, from North to South, wherever dwells civilized man, there are our Temples erected. The lessons of Masonic lore have penetrated into the far-off wilderness of our own West, and the red man of the soil has shared with his more enlightened Brother, the mysteries of the Craft. Lodges in active operation are to be found in every part of Europe, in spite of the denunciation of the Papacy, and the jealousy of an ambitious Priesthood. The banners of Freemasonry have been unfurled, and many rest in peace under their folds beneath the burning suns of Asia and Africa. At no time since God said, "Let there be light, and there was light," has Masonry been more widely spread than at the present hour,—never were its members more numerous and active. Wherever the principles of heavenly truth pour down their rays; there are they reflected from some jewel of our Order; there are they received and cherished in the heart and made manifest in the life of some member of the Craft.

THE CHARACTER AND PURPOSES OF MASONRY.

[We have received a copy of a very fine address delivered before the Grand Lodge of Texas, at Galveston, on the 24th January last, by R. W. Peter W. Gray, G. O., and published by vote of the Grand Lodge, from which we give the following extract]:—

At this day, Masonry is a voluntary association on Christian and charitable principles. In all Christian lands, our Lodges are dedicated to the Holy Saints John—both eminent Christians and patrons of Masonry. All our symbols indicate our devotion to the service of God; and our rules enjoin on us a life of morality, and to be found ever working in duties of Charity; and yet prohibit all interference with the religious or political economy of society. The Holy Bible, our Spiritual Trestle Board, ever brightly shines on our altars as *the great light* of Masonry, illuminating our pathway to the eternal Temple. On this firm base, as on a living rock, the ladder which Jacob saw in his vision rests; and by its rounds, Faith in God, Hope in Immortality, and Charity to all men, we may ascend to Heaven. Yet you, my Brethren, who have learned aright, must know that greater strength than ours is essential to *raise* us to its highest round. The power of the *Lion of the tribe of Judah* must be given, 'ere we can pass the bourne of death, and enter on that immortal life, "which never, never dies."

Our Companions who have been *exalted* to higher walks, who have *pierced* the arch and *descended* to its secret recesses; to whom the holier mysteries, and

"That hieroglyphic bright,
Which none but Craftsmen ever saw,"

have been revealed; and to whose vision the beauties of Masonry have been

unveiled, must appreciate our emblems more forcibly, and, consequently, be better prepared to vindicate our principles before the world.

Our Masonic Knights, who have convened in the *Asylum*, and assembled around the *triangle*, behold all, not "as through a glass darkly, but face to face." With them our ancient symbols are but types, which clearly prefigure the ineffable glories which have been revealed, and by which they are surrounded. To them, all is a divine reality: "Old things are done away; all things have become new;" and in the "Lion of Judah" they see Jesus Christ, the incarnate Son of God—a risen Saviour, who has ascended into Heaven with transcendant majesty—a mediator and intercessor for all who trust in Him. They must feel the force of all their obligations as Masons vastly increased by the enlarged sphere of action afforded by their ascent in the mysteries of the Order.

Masonry requires that its principles be carried out in action. It teaches us to sympathize with the afflicted; to minister to the wants of the needy; to instruct the ignorant; to warn the unwary, and to consider our Brother's welfare as our own. When the orphan cries for bread, or the winter wind chills his blood, the true Mason answers that orphan's prayer, and kindles fresh affection in his heart. When, too, the stay of woman's love is laid in dust, and the dark weed is placed on the pallid brow, which lately was all bright and sunny with visions of happiness and requited love, then Masonry offers the consolations of sympathy to the widowed heart, and brings to the desolate home the "corn of nourishment, the wine of refreshment, and the oil of joy." It professes to love all mankind—to love them for the good it can do them, and to—

"Grasp the whole world of reason, life and sense,
In one close system of Benevolence."

In the simple and emphatic language of our Brother George Washington, "Masonry is a society whose liberal principles are founded on the immutable laws of Truth and Justice;" and whose "grand object is to promote the happiness of the human race."

TRIBUTE TO THE DEAD.

[The following beautiful tribute to the memory of the late Rev. Dr. Titus Strong and Francis Raymond, Esq., of Greenfield, is from the address delivered by Rev. Wm. Flint, at the recent dedication of the new hall of Republican Lodge, at that place; of which Lodge the deceased were members]:—

But there are some missing from our midst, who have been accustomed to cheer us by their presence, strengthen us by their counsels, and incite us to duty by their upright, consistent lives. Blooming youth, with all its hopes and aspirations, and ripe old age, its fruits stored for eternity, have been removed from our earthly Companionship. The great reaper of our race, regardless of those sweet ties,—those pleasant associations which only Masons know, has gathered them into his well-stored garner. For a brief period only had the one lived among you; but long enough to secure the esteem and win the affections of this whole community. Modest and unassuming, his worth could not be concealed,—kindness and benevolence irradiated his countenance,—they beamed with mild, glad light from his eye;—while the words of sympathy and charity were ever on his lips. A bright future shone before him,—a future laden with the honors of his chosen profession,—cheered by the approbation of his fellows, and the plaudits of a good conscience towards God and man. But suddenly he passed away, going down to the grave, gently and calmly as falls the infant to sleep in its mother's arms.

We may not mourn our loss,—for is it not by Inspiration asked, "Who shall ascend into the hill of the Lord, and who shall rise up in his holy place?"—and by Inspiration answered, "Even he that hath clean hands and a pure heart and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbor." Such was our Brother. Light be the snows that wreathe their winter robe of purest white about his grave,—fit emblem of the purity of soul of him who sleeps beneath.

The other was a reverend man of many years;—one whom you all knew and loved well. For more than forty years, he had lived among you, the accredited messenger of our God,—the bearer of the glad tidings of peace, good will to men. You all know how faithfully he fulfilled his mission,—how earnestly he strove in his Master's cause,—how warm were his sympathies with the sorrowing and afflicted,—how open his heart and hand to deeds of charity and love. As a Mason, he was firm and consistent; and when the winds blew and the floods came, they moved him not, for his Masonic edifice was founded upon the rock of sure, eternal principle. With faith unshaken, and his eye fixed upon his bright reward, joyfully he met his last foe, and, conquering, was crowned with immortality.

Farewell, Brothers! until at the Grand Master's word, ye are raised from your prostrate state, and we meet again in the Lodge celestial. We will inscribe your worth on our memories, and enshrine your virtues in our hearts.

RESOLUTIONS BY THE GRAND LODGE OF CALIFORNIA.

The Grand Lodge of California, (whose proceedings, but for our absence would have received a more seasonable notice,) at its communication in May last, adopted a series of resolutions as embodying the result of its doings, some of which possess sufficient interest and importance to entitle them to a place in our pages for future reference. We select as follows:—

TRIAL OF GRAND MASTER.

On this important subject the Grand Lodge has adopted the following:—

48. *Resolved*, That, in conformity with the nineteenth of the "Old Regulations," which decrees that "If a Grand Master should abuse his great power, and render himself unworthy the obedience and submission of the Lodge, he shall be treated in a manner to be agreed upon in a new regulation," this Grand Lodge *does now agree upon and enact this*

New Regulation. The Grand Master of Masons for the State of California may hereafter be proceeded against and tried for unmasonic conduct, in the following manner:—Charges may be presented against him to any Past Grand Master, by service, within this State, who is an affiliated Mason within this jurisdiction, by not less than five Masters of Lodges, which charges shall be in writing, if proper to be written, or oral, if otherwise; and it shall be the duty of such Past Grand Master to transmit a copy of said charges, if written, or to convey the same personally, if oral, to the accused, together with a notification of the time and place of trial, at least twenty days before the day appointed therefor. And the said Past Grand Master shall then summon four or more other Past Grand Masters, who shall be members of some Lodge under this jurisdiction, (the tribunal to consist of not less than five,) to assemble with him at the time and place so designated, and they shall hear and decide upon the case—the sentence of a majority being decisive. *Provided*, however, that for just reasons a new trial may be granted.

All necessary travelling expenses of the members of such tribunal shall be paid by the Grand Lodge.

RIGHT OF VISIT.

49. *Resolved*, That the right (so called) to visit Masonically, is not an *absolute right*, but is a favor which every lawful Mason in good standing is entitled to ask, and which the Lodges may concede or refuse, at their discretion; and that no Master of a Lodge under this jurisdiction shall admit a visitor when positive objection to such admission is made by a regular member.

CITIZENS MADE MASONS OUT OF THE JURISDICTION.

50. *Resolved*, That this Grand Lodge, having recognized the principle that no man shall be initiated into the mysteries of our Order, except in the Lodge nearest his place of residence, (unless by the proper permission) and having, by an established regulation, taking care to avoid infringing upon the jurisdictional rights of others, will not tolerate that its own be invaded; and it is therefore ordered that no Lodge subordinate to the Grand Lodge of California shall admit, or receive to Masonic communication in any form whatever, any person who, being at the time a resident of this State, has received, or claims to have received the degrees of Masonry from any source beyond the jurisdiction of this Grand Lodge, without proper permission from the Lodge nearest his place of residence. *Provided*, however, that any Mason thus irregularly made, may be *healed* by such Lodge, after a petition for that purpose shall have been presented and acted upon in the manner prescribed for initiation, and by an unanimous ballot.

DEGREE OF PAST MASTER.

51. *Resolved*, That this Grand Lodge recognizes no *degree* of Present or Past Master conferred by any authority not holden under a legitimate Grand Lodge; acknowledging only the *Order* of that name as it exists in the ceremonies attending the installation of the Master elect of a chartered Lodge; which Order shall be conferred only by a convocation of Present or Past Masters, *not less than three in number*, who have thus regularly received it.

LODGES UNDER DISPENSATION.

53. *Resolved*, That a Lodge under Dispensation is but a temporary and inchoate body, and is not entitled to representation in the Grand Lodge; and those who work it do not forfeit their membership thereby in any other Lodge while it so continues, but such membership is thereby suspended.

DEFINITE SUSPENSIONS.

60. *Resolved*, That hereafter no Subordinate Lodge under this jurisdiction shall suspend a member for a *definite* period, but all suspensions shall simply be recorded, that the offender "be and is hereby suspended from all the rights, benefits and privileges of Masonry."

RESTORATIONS.

61. *Resolved*, That in all cases of a restoration of a suspended Mason, a vote of two-thirds of the members present shall be requisite, and the proceedings shall be had at a meeting of which the members of the Lodge shall have had due notice.

Officers of Republican Lodge, Greenfield, Mass.—E. P. Graves, W. M.; N. E. Babbett, S. W.; Geo. Ripley, J. W.; C. L. Fisk, Treas.; S. H. Reed, Sec.; D. Lyon, S. D.; A. Mitchell, J. D.; Rev. Wm. Flint, Chap.; D. Hunter, S. S.; J. Rowley, jr., J. S.; T. Ripley, M.

SUPREME GRAND COUNCIL,

OF M. P. SOV. GR. INSPECTORS GEN., 33d DEGREE, FOR THE NORTHERN MASONIC JURISDICTION OF THE UNITED STATES.

ANNUAL CONVOCATION.

5th, 6th and 7th days of the Month Nisan, A. M. 5656. Corresponding to the 9th, 10th and 11th of April, A. L. 5856.

WEDNESDAY, APRIL 9th.

THE Supreme Grand Council convened this day at 11 o'clock, A. M., in the Grand Council Chamber, Masonic Temple, city of Boston, Massachusetts. Present, Most Puiss. Br. EDWARD A. RAYMOND, of Boston, Sov. Grand Commander; T. Ill. Br. Ex. Gov. ROBERT P. DUNLAP, of Maine, Lieut. Grand Commander; Ill. Br. CHARLES W. MOORE, of Boston, Gr. Sec. Gen. H. E.; Ill. Br. Rev. ALBERT CASE, of Boston, Asst. Gr. Sec. Gen. H. E.; Ill. Br. SIMON W. ROBINSON, of Lexington, Gr. Treas. Gen. H. E.; Ill. Br. AMMI B. YOUNG, of Washington, D. C., Ill. Gr. Capt. Gen.; Ill. Br. KILLIAN H. VAN RENSSELAER, of Cambridge, Ohio, Sov. Gr. Insp. Gen. 33d, Deputy for Western Pennsylvania and Ohio; Ill. Br. JOHN CHRISTIE, of Portsmouth, N. H., Sov. Gr. Insp. Gen. 33d, Deputy for New Hampshire; Ill. Br. PAUL DEAN, of Framingham, Sov. Gr. Insp. Gen. 33d.

The Supreme Council was opened in ample form, M. P. Edward A. Raymond, presiding. Prayer was offered by Ill. Br. Rev. Paul Dean.

Printed copies of the proceedings of the last Annual Communication of the Council were laid before the members, and the reading of the minutes of that session, was, on motion, dispensed with.

The following communication from Ill. Brother W. B. Hubbard, of Columbus, Ohio, was read:—

COLUMBUS, O., MARCH 21, 1856.

Hon. E. A. RAYMOND, *Ill. G. C., Boston, Mass*:—

DEAR SIR ET FRATER:—It would afford me much pleasure to meet you and the other officers of the 33d, on the 9th of April next, but I cannot, without great sacrifice, do so. My engagements for April, and to the 10th of May, are too numerous and pressing to admit of my leaving home, for any considerable length of time, during the above period. Remember me affectionately to the Princes under your command, and accept for yourself the continued respect and esteem of

Yours, Fraternally, W. B. HUBBARD.

Announcement of Candidates.—Ill. Br. C. W. Moore, announced to the Council, that Brs. Ruel W. Lawson, M. D. and James M. Kelly, Esq., of Maine, Sov. Princes Rose Croix;—Br. Col. Newell A. Thompson, of Boston, Sov. Prince of Jerusalem and Br. William Parkman, of Boston, were desirous of receiving the several Degrees to the 32d inclusive.

Ill. Br. John Christie, announced that Br. Wm. P. Preble, Jr., of Portland, Maine, Sov. Prince Rose Croix;—Brs. Alonzo Andrews, of Lexington, Me., Albert K. Hatch, of Portsmouth, N. H., and Charles Doe of Dover, N. H., Sov. Princes of Jerusalem, were desirous of advancing to the 32d inclusive; and Ill. Br. John McLellan announced Br. Joel Spaulding, M. D., of Lowell, Mass., for the same.

Whereupon, after consultation respecting the applicants, it was voted that this Supreme Council recommend the aforesaid Princes and Brothers to the Sov. Grand Consistory as worthy of advancement.

The Supreme Council then adjourned till to-morrow at 10 o'clock.

The Sov. Grand Consistory, 32d Degree, was opened in ample form.

Ill. Br. Raymond, M. P. Sov. Grand Commander, delivered his annual address to the Supreme Council, and its appendant Orders, as follows:—

Ill. Brs. Sov. Gr. Insp. Gen. and P. R. S.:—

By the favor of Divine goodness, we are again permitted to come together in annual convocation, to review the labors of the past, and to make such provisions for the coming year, as the interest of our beloved Institution may seem to require, and your wisdom and experience may suggest.

Absence from the country and protracted ill health, added to many personal duties, have prevented my giving so much time and attention to the concerns of the Supreme Council, as I otherwise should have been most happy to do.

The Grand Secretary will communicate to you such matters as may have come to him in his official capacity, during the year. And the several District Deputies will lay before you reports of their doings since the last annual communication, with such suggestions and recommendations as their experience and opportunities may enable them to do.

I have granted but two Dispensations during the past year, for the establishment of either Lodges or Councils, though I learn unofficially, that there are one or two others, in contemplation, and it is possible their petitions may be laid before you during the present session.

The Dispensations granted, were for a Lodge of Perfection and a Council of Princes of Jerusalem, with permission to meet alternately at Cambridge and Zanesville, in the State of Ohio. The particulars of the organization and a statement of the progress of these bodies, will be laid before you by the Deputy for that District.

My sojourn in Europe was not well-timed for the enjoyment of fraternal intercourse with our sublime Brethren there, except in their individual relations. It was at a season of the year when the Masonic Meetings are usually suspended, and the Brethren of the large cities are mostly absent on excursions of pleasure and relaxation from the cares of business. I however met with them individually both in England and on the Continent, and was happy to learn that the Fraternity in general, and the high grades in particular, both in England and France, were in a highly prosperous and encouraging condition.

The Grand Secretary will lay before you a communication from the official corresponding officer of the Supreme Council for England and Wales, to which you will doubtless give such attention as the respectable source from which it comes would seem to demand.

Companions.—Since our last annual session one of our members, a most worthy and well beloved Companion and faithful Brother—a true friend, an honest man, one whom we all delighted to welcome to our homes and our hearts, has laid down to sleep that sleep which knows no waking, until the general resurrection, when the grave shall give up its dead, and they who sleep in Christ Jesus, (as we trust our Brother does,) shall awake to life eternal.

Sir Nathan B. Haswell, died at Quincy, Illinois, on the 6th day of June last, after about two weeks of severe suffering, which he bore with Christian patience and resignation. His remains were interred at Burlington, Vt., on the 24th of the same month, it being the anniversary of St. John the Baptist,—a day of all others which he himself would have chosen for such a service.

His remains were followed to their last resting place by a large procession of his friends and Masonic Brethren, and entombed with the highest honors of the Order.

I had known Companion Haswell long and intimately, in days of prosperity and in days of Masonic adversity,—he was ever the same kind and true hearted Brother. To us of this Supreme Council, the loss of such an associate is severe. In the beautiful words of one to whom he was dear—"Masonry feels it; friendship feels it; society feels it. Farewell! beloved Companion! we will not cease to nurture the hope, that when we also shall pass the veil, the signet of truth may gain us admission to join thee in that Holy Temple on high, to participate in its exalted labors, and share its elevated and sublime joys."

On motion of Brother Gould, so much of the Grand Commander's Address as relates to the decease of the late Ill. Nathan B. Haswell, of Vermont, was referred to a Committee of three, consisting of Brothers Randall, Gould, and Robinson.

On motion of Ill. Brother Case, the remainder of the Address was referred to Brothers Case, Field, and Christie.

The M. Puiss. announced that the Supreme Council at its Morning Session, voted to recommend Brothers Lawson, Kelly, Preble, Thompson, Andrews, Doe, Hatch, Parkman, and Spaulding, to this Sov. Grand Consistory, as worthy to be advanced to the several degrees herein conferred, and ordered that the Consistory proceed to act on the recommendation.

The Candidates were proposed individually, and statements from more or less of the members were made respecting each, when they were balloted for, separately, and unanimously elected.

Ill. Brothers Field and McClellan were appointed a Committee to receive from Brother Salisbury, such records and papers as are in his hands, belonging to the Supreme Council, and deliver them to the Ill. Grand Secretary.

The Consistory was closed to 9, A. M. Thursday.

A Lodge of Perfection was then opened, Ill. Brother John Christie in the Chair. Brothers Joel Spaulding, M. D., and William Parkman were received, instructed and advanced in the several degrees, to the 13th inclusive.

The Lodge was then closed, and a Sov. Chapter of Rose Croix was opened; T. Ill. Robert P. Dunlap presiding.

Companions Thompson, Andrews, and Doe, Princes of Jerusalem, were received, instructed and exalted to the degrees of Knights of the East and West, and Sov. Prince of Rose Croix.

The Chapter was then closed.

Thursday Morning, 9 o'clock.

The Consistory convened, and a Grand Lodge of Perfection was opened.

Brothers Spaulding and Parkman were admitted, and received the degree of Grand Elect P. and S. Mason, in regular form. The instructions were imparted by the Ill. Deputy Van Rensselaer, of Ohio, in a very distinct and impressive manner.

The Lodge of Perfection was then closed, and a Council of Princes of Jerusalem was opened.

Ill. Brother Van Rensselaer, at the request of the M. Puiss., and with the assistance of the Sov. Princes, conferred the degrees of Knight of the East, and of Prince of Jerusalem upon Brothers Spaulding and Parkman.

A Sov. Chapter of Rose Croix, H-R-D-M, was then opened, by Bro. Christie, and Brothers Spaulding and Parkman were created Knights of the East and West.

Adjourned till 1 o'clock, P. M.

Met according to adjournment. At the request of the Grand Commander, Ill. Brother Van Rensselaer, assisted by the Princes, instructed Sir Knights Spaulding and Parkman, and they having complied with the requisite conditions, were created and constituted Perfect Prince Freemasons of H-R-D-M, and Knights of the Eagle and Pelican, under the title of "Rose Croix," in ancient form.

The Chapter was then closed.

Ill. Brother Chas. W. Moore then opened an Areopagus of Grand Elected Knights K-H, a Sov. Tribunal of Inq. Commanders, and Brothers Preble, Andrews, Thompson, Lawson, Kelly, Parkman, Doe, and Spaulding were admitted to those grades, and proclamed Knights of the White and Black Eagle.

The Grand Consistory of Sublime Princes of the Royal Secret was then opened. Ill. Brothers Moore and Van Rensselaer instructed the several Knights before named in the degree of Inq. Commander, and in the tenets, forms and secrets of the 32d degree, and they were severally received and created Sublime Princes of the Royal Secret.

The Consistory was then closed, to be opened at 9 o'clock on Friday.

Friday Morning, April 11.

The Consistory met and was opened at 9 o'clock.

Ill. Brother Preble presented the following Report on the Grand Commander's Address, which was read and adopted:—

The Committee to whom was referred the Annual Communication of the Most Puiss. Grand Commander beg leave to present the following report, and would suggest the adoption of the following

RESOLUTIONS:—

Resolved, That it is with feelings of the greatest satisfaction, that we learn of the steady and harmonious extension of our beloved institution, as is manifested in the granting by the M. P. G. Commander of Dispensations for a Lodge of Perfection and a Council of Princes of Jerusalem within the State of Ohio, and we trust that the day is not far distant when the higher degrees of Masonry will be cultivated in every State of the Union.

Resolved, That this Sov. Grand Consistory have heard with much pleasure the communication from the official corresponding officer of the Supreme Council for England and Wales,—and although we exceedingly regret that our Most Puiss. Sov. G. Commander and Ill. Gr. Secretary had not the honor and high satisfaction of meeting with our Ill. Brothers of that country in Grand Council, yet it affords us great pleasure to hear of their prosperous condition; and we would most cordially extend an invitation to the Companions of that Su. Grand Council, should they ever be in this country, to visit this Council, where they will be sure of a most sincere and hearty welcome; and we would now tender them the assurance of our high consideration and esteem.

The Committee consider the suggestion of a conference of the Grand Councils, as expressed in the communication referred to in the preceding Resolve, as of great importance, as tending to produce harmony and a more thorough and better understanding and fellowship among the Brotherhood, and would therefore recommend that suitable steps be taken to bring about that result.

They would also recommend the adoption of the following Resolution :—

Resolved, That this Sov. Grand Consistory now, and at all times, humbly bowing to the inscrutable decrees of an all-wise, just and perfect Father, would most freely and respectfully tender to the family of our deceased, most excellent, true hearted and well beloved Ill. Companion NATHAN B. HASWELL, our deep sympathy and heartfelt regret for the great and irreparable loss to which they have been subjected.

All which is respectfully submitted.

WILLIAM P. PREBLE, Jr.
WILLIAM FIELD.
JOHN CHRISTIE.

Ill. Brother Randall presented the following Report and Resolutions on that portion of the M. Puiss Grand Commander's Address which relates to the decease of our late Ill. Brother Nathan B. Haswell, of Vermont, which was read and adopted.

The Committee to whom was referred that portion of the Ill. Grand Master's Address, relating to the death of our late Ill. Companion, NATHAN B. HASWELL, beg leave to recommend the adoption of the following

RESOLUTIONS:

It having pleased the All-wise Ruler of the Universe, to remove from this world the soul of our beloved Companion, Nathan B. Haswell,

Resolved, That we improve this, the first occasion of our meeting together since the decease of our late Brother, to express our sense of his exalted worth, and the great loss which this institution has sustained in his death.

Resolved, That we cherish the bright example of his many virtues as a man and a Mason; his valuable services as an accomplished and efficient officer of this Supreme Council, and his untiring devotion to the cause of Freemasonry generally.

Resolved, That we deeply sympathize with his bereaved family, in this afflictive providence.

Resolved, That these Resolutions be entered upon the record of this Council, and that the Secretary be directed to furnish a copy of the same to the family of our late Companion.

All which is respectfully submitted.

GEORGE M. RANDALL.
N. H. GOULD.
SIMON W. ROBINSON.

The M. P. Grand Commander appointed Brothers Christie, Andrews and Kelly Committee on Returns.

On motion of Ill. Brother Case, it was ordered, that the Treasurer Gen. take the Regalia, Jewels, &c., of this Council into his care and keeping.

The Grand Commander appointed a Committee of Finance, consisting of Bros. Albert Case and William Parkman.

The Grand Consistory was then closed.

FRIDAY, 3, P. M.

The Supreme Grand Council was opened in ample form, M. Puiss. E. A. Raymond in the Chair.

The Annual Report of the Deputy of Western Pennsylvania and Ohio, Ill. Brother Van Rensselaer, was read and accepted.

Ill. Brother Christie, from the Committee on Returns, made a Report, which was adopted.

Ill. Brother Moore, Grand Sec. Gen. H. E., read a communication from Chas. C. Claiborne, C. Samory, and Ch. Faffon Ladebat, Ill. Brs. Ins. Gens. 33d, at New Orleans, and Deputies of the Southern Sup. Council at Charleston.

On motion of Brother Case, seconded by Brother Moore, it was

Voted, That a Diploma be prepared in the name of the late Ill. Brother Nathan B. Haswell, 1st Ill. Gr. Capt. L. G. of this Supreme Council, and presented to the family of the deceased.

The subject of extending the powers of the Deputy of Ohio, Ill. Brother Van Rensselaer, was discussed for some time, and finally the Council voted to refer the matter to the M. P. Grand Commander.

A discussion arose, relative to altering the time of the Annual Meeting of the Supreme Council, and after a thorough expression of opinion on the part of the Inspector Generals present, it was

Voted, That the next Annual Meeting of the Council shall be held at the Grand East, in this city, on the 2d Tuesday in May, 1857.

After uniting in prayer with Ill. Brother Case, the Most Puissant declared the Council closed.

GATE OF THE TEMPLE LODGE.

On the evening of the 31st of March last, "Gate of the Temple Lodge," which was chartered by the Grand Lodge of Massachusetts at their last quarterly communication, was duly consecrated, at South Boston. The ceremonies were performed by M. W. Grand Master Winslow Lewis, and the installation service at his request was very handsomely conducted by Dr. A. T. Low, our excellent Deputy G. Master—an officer, who, whatever he undertakes, always does well.

The Grand Lodge on this occasion was organized by nearly all its regular officers, and there was a numerous assemblage of Brethren, as we understand invitations were given to all the Masters and Wardens of the Boston Lodges. The Hall where we met is spacious, neatly fitted up and does credit to our Brethren in that flourishing section of the city. The Address of the Grand Master was concise, admonitory, and just what the times require, when Freemasonry is in the full and apparently, overflowing tide of prosperity; for great floods, as well as neap tides are sources of anxiety, no less in the Masonic, than in the commercial world. May his excellent and warning advice be followed.

The officers installed were Richard M. Barker, W. M,; Joseph W. Howard, S. W.; Samuel R. Spinney, J. W.; James T. G. Baxter, Trea.; George H. Bartlett, Sec.

Soon after the Masonic ceremonies were concluded, the Grand Lodge met the Brethren in a spacious apartment, in the same building, where a sumptuous entertainment was spread, at which Br. Barker, Master of "Gate of the Temple Lodge," presided in a very courteous and acceptable manner. Many speeches, sentiments, and anecdotes, both witty and historical were elicited, and which were enjoyed by those present without causing them to transgress on late hours.

S.

CLAY MONUMENT.

New Orleans, April 13, 1856.

Brother Moore,—Yesterday was distinguished, in this city, by the laying of the corner-stone of a monument which is to be erected in honor of the late patriot and statesman, Henry Clay. Though the weather was very warm and clouds of dust darkened the sky, yet every ceremony of the occasion was performed as designed, and "every body" was gratified. As the corner-stone was laid by the Grand Master of Louisiana in presence of the Grand Lodge and others of the Fraternity, it will not be out of place briefly to notice the ceremonies in your Magazine. The following notice was published in the newspapers for several days previous to the date of the occasion it announced:—

Grand Lodge of the State of Louisiana,
Free and Accepted Masons.
New Orleans, March 27, 1856.

By invitation of the Clay Monumental Association, this Grand Lodge will lay the Corner Stone of a Monument proposed to be erected in this city to the memory of the distinguished statesman and our Brother Henry Clay, Past Grand Master of the Masons in Kentucky.

The officers and members of the Grand Lodge are hereby notified to meet for this purpose on Saturday Morning the 12th of April, at 9 o'clock, in the Grand Lodge Hall, corner of St. Charles and Perdido streets.

Members of Lodges in this State, and Masons in good standing under other jurisdictions, are fraternally invited to be present and assist in the ceremonies.

The procession will be formed under the direction of Br. F. F. Parmele, Grand Marshal, in accordance with the order laid down in the Masonic Trestle Board—Brethren wearing such regalia as their rank in the Fraternity may entitle them to. By order

Attest: W. M. Perkins, Grand Master.
Sam'l G. Risk, Grand Secretary.

At day light the discharge of cannon gave note for preparation. At an early hour, the military, the Masonic Order, the firemen and various societies, formed in procession; and, after marching through several streets, assembled around the spot selected for the monument. Here was erected a large platform for the accommodation of the orator, singers and other musicians and invited guests. In front of this platform the impressive Masonic ceremonies appropriate to the laying of corner-stones were performed by the Grand Master. The following extracts taken from the Picayune of this morning describes further the ceremonies of the day:—

Arrived at the place appropriated for the erection of the monumental statue, at the junction of St. Charles and Royal, on the "Neutral Ground," in Canal street, the ceremony of laying the corner-stone commenced. By invitation of the Clay Monumental Association, this was performed by the Grand Lodge of the State of Louisiana of Free and Accepted Masons, according to the time-honored ritual of that venerable Order. There was a peculiar fitness in this arrangement, as Henry Clay was a Past Grand Master of Masons, in Kentucky.

In a cavity in the corner stone were placed the following articles:—

Life of Henry Clay, by George D. Prentice;

Life and Times of Henry Clay, by Calvin Cotton;

Private Correspondence of Henry Clay;

The names of the President of the United States and his Cabinet; of the Governor of Louisiana and State Officers; of the Mayor of the City of New Orleans and City Officers, and the Officers of the Customs; and

The Officers of the Clay Monumental Association.

Also, copies of the Daily Papers of New Orleans, April 12, 1856;

A copy of the Civil Code of Louisiana, and one of the several Coins of the United States.

A brass plate bearing the following inscription: "This corner stone of a Monument, erected to the memory of Henry Clay, was laid on the 12th day of April, A. D. 1856, A. L. 5856, by the M. W. G. Lodge of Free and Accepted Masons, of the State of Louisiana; W. M. Perkins, Grand Master; H. H. Dosson, D. G. M., S. O. Scruggs, J. G. W., L. Texada, S. G. W., S. C. Michell, G. T., Samuel G. Risk, Grand Secretary.

After this, followed the performance of an Ode, in French, written by Mons. Dominique Roquet, set to music by Mons. Prevost, and sung by the artistes of the French opera troupe, accompanied by the full orchestra of the Theatre d'Orleans, under the conduct of Mons. Prevost. This was a very interesting part of the ceremonies, and elicited the applause of the multitude in a very flattering degree.

The attendance of Masons was not large, there being probably not more than three hundred in the procession. The ceremonies were conducted with dignity and impressiveness by the Grand Master, and were witnessed with great attention by a large concourse of persons. The Senior Grand Warden of Massachusetts, who is here on his return from Havana, in compliance with an invitation from the Grand Master, united with the Brethren in their performances.

Masonry in Louisiana is united and prosperous. There are about 4000 affiliated Brethren in the State. They have in New Orleans a commodious Temple, in which are rooms for the Grand Officers, and halls for the use of the G. Lodge of the State and for several of the subordinate Lodges of the city. The records of the Grand Lodge from the year 1812, when it was established, until the present time, are in perfect preservation, and are together with other valuable papers, securely deposited in a fire-proof safe. Through the kindness of Brother Samuel G. Risk, Esq., Grand Secretary of Louisiana, I have been permitted to examine the records, which are entirely in the French language as late down as 1850, when English was adopted, and since then French has been disused altogether. H.

GRAND LODGE OF LOUISIANA.

This excellent and prosperous Grand Lodge held its annual communication at New Orleans in February last. The attendance appears to have been more than usually large, and the proceedings were of much interest. The annual address of the Grand Master, M. W. Wm. M. Perkins, Esq., is a well written and business-like paper. We give below such extracts from it as we have room for:—

THE ORDER IN NEW YORK.

New York is, I believe, the only State in which any difficulty as to organization exists. This Grand Lodge has long since recorded its opinion in favor of the Grand Lodge over which M. W. Joseph D. Evans now presides as Grand Master, and of which R. W. James M. Austin is Grand Secretary. Special instructions have been given to the Lodges of this State to admit no visitors, hailing from Lodges in the State of New York, under any other jurisdiction than that just referred to. I see no occasion for further action in this matter, unless it be to carry out more fully the following resolution, adopted at our Annual Communication in 1852, by suspending all intercourse with the Grand Lodge of Hamburg, and all the Lodges and Masons connected with it, until she shall recall the charters issued to Lodges in New York.

"*Be it Resolved*, That this Grand Lodge will herself oppose, and hereby invites her sister Grand Lodges of the United States, to oppose any interference with Masonry in the United States, by any foreign Masonic Body or authority whatever."

It is proper here to observe, that the members of Pythagoras Lodge, No. 86, of which W. Brother Charles F. Bauer is a Past Master, and now the Corresponding Secretary, has resumed labor under the jurisdiction of the Grand Lodge of New York. Others who had been associated with them under the charter from the Grand Lodge of Hamburg, continue to work under that charter, and under the name of Pythagoras Lodge, No. 1, and it is probable that some communication from this last named body may be sent into us during the present Communication. I have had a personal interview with a gentleman hailing from that Lodge, who was anxious to bring up the subject here, in order to get a reconsideration of our action condemning that of the Grand Lodge of Hamburg, but I assured him that we could not admit him, or regard him as a Mason, until he changed his position. The members of Pythagoras Lodge, No. 86, we of course receive most cheerfully as visitors, and as Masons in good standing.

LAYING CORNER-STONES.

The corner-stone of a Masonic Tomb, in Greenwood Cemetery, was laid on the 20th day of September last, and the structure is now nearly completed.

On the 9th inst., by invitation of the Jackson Monumental Association, this Grand Lodge was called to assist in the ceremonies of inaugurating an equestrian statue of Andrew Jackson, in the city of New Orleans—a ceremony in which I deemed it proper to unite in view of the connection of the hero with our Order, as a Past Grand Master of Tennessee, and as a faithful advocate of Masonry for many years.

GRANTING DISPENSATIONS.

I have, in some few instances, granted dispensations, waiving the examination of candidates in the second degree; but in no case have I authorized a waiver of examination in the first degree, or the regulation requiring applications to lie over one month before being balloted on. Several "cases of emergency" have been presented, but none justifying, in my opinion, a dispensation avoiding the delay of a month for consideration of the Lodge applied to, and Brethren of other Lodges in the vicinity.

THE RELIEF LODGE.

Louisiana Relief Lodge will make a report to you of its transactions during the past year, which I commend to your favorable consideration. It will be perceived that the Lodge has expended, during the year, about $3,000, of which less than $100 was used to pay contingent expenses; the balance being appropriated directly to the relief of Brethren and their widows and orphans. In round numbers something less than $500 has been expended for relief to Masons and families of Masons, belonging to this State, and over $2,300 to those hailing from other jurisdictions. This has been done by seven Lodges out of the twenty located in New Orleans, and the one hundred and two existing in the State. In addition to the relief granted it has been deemed advisable, and indeed necessary, to build a Masonic tomb near this city, in which to bury our dead together, and without incurring the heavy expenses of purchasing a separate vault for each.

We hope to be able, in our next, to give the interesting report of the doings of this Lodge, as it appears in the proceedings.

We learn further, from the address of the Grand Master, that he has been under the necessity the past year of suspending the Masters of two of the Lodges under his jurisdiction. He has also caused the members of two seceding Lodges to be *healed* and received into the Order again, as follows:—

MEMBERSHIP IN TWO LODGES.

Upon application from the two seceding Lodges, Etoile Polaire, No. 1, and Los Amigos del Orden, No. 5, charters were granted to them respectively, under the authority of your resolutions of 31st January, 1853, and all the members who had become connected with them during the period of their secession, were formally healed (in a manner which, when verbally explained, will doubtless satisfy you all,) the proceedings in the first named Lodge being conducted by myself in person, and those in Los Amigos del Orden by M. W. Bro. John H. Holland, Past Grand Master, acting as my proxy at my special request.

Recently a number of Brethren who had belonged to different seceding Lodges, and who had not been healed, affiliated with Polar Star Lodge, and were then formally healed, Brother J. Q. A. Fellows presiding as special proxy of the Grand Master.

On the re-organization of Polar Star Lodge, the question arose, "Can a Mason be a member of two Lodges at once?" One of the officers elect being at the same time a member of another Lodge under our jurisdiction, and objections being made to his installation. I know of no special regulation of this Grand Lodge, nor any law of Masonry acknowledged by us as binding, which forbids membership in two Lodges at the same time, and not deeming myself justified in refusing, I installed the officer. As I then took occasion to declare, however, I am opposed to the policy of permitting membership in two Lodges at once. I am aware of a different opinion in the minds of some of our most intelligent and experienced Brethren, and know that we shall have the regulation of the Grand Lodge of England on the subject brought to bear; but if the Grand Lodge of England has power to change the regulation, we certainly have a right to regulate matter ourselves, without waiting her action. I deem it a fair subject for local regulation. Under our present Constitution, no man can affiliate with a Lodge without filing his *demit* from that to which he previously belonged; and consequently, there is but little danger of double membership while this Constitution remains as it is. The case herein alluded to is, perhaps, the only one now existing in this State. Nevertheless, we may as well now, while the subject is up, make our decision on the main question. Members of a Lodge, being equal in privileges, are all eligible to office, and a member holding office in two

Lodges at the same time would often find it out of his power to discharge his duty to both. Under our Constitution, he could only represent one Lodge, and were it different, there are good reasons why he should not represent both. Suppose a controversy should arise between the two Lodges to which he belonged—could he fairly represent conflicting interests? And supposing him to be no officer, but a member guilty of unmasonic conduct, or charged with it—which Lodge would have the right to try him? and if both tried him with opposite results, which verdict must prevail? Can a member of a Lodge, living in its immediate jurisdiction, be suspended or expelled by another Lodge, without the consent of the latter? I see but little good and much harm, as the probable result of double membership.

DEMITTING MEMBERS.

I regret to notice the practice too common in our Lodges, for Brethern to demit whenever anything goes wrong, in their estimation, instead of remaining in the Lodge and attending more punctually to their duties. Sometimes an officer they do not fancy, or a candidate deemed by them unworthy, gets in, they are offended, and without reflection call for their demits and quit the Lodge. This is not the way a true Mason should act. *He owes something to the common cause*, and ought to remain in his Lodge to prevent evil and to do good, as far as in his power. No member of a Lodge can justly complain of the character of the material introduced into his Lodge by initiation or affiliation. As a single negative shuts the door, each Brother is responsible for the character of those introduced, and no one can transfer the responsibility to his Brethren. When things seem to be going wrong then is the time for good Masons to stand by their Lodge, instead of deserting it. I confess that it detracts very much from a Brother's standing with me when I find him demitting for any such causes as those I have here alluded to.

We regret that we cannot spare the necessary room to lay the whole of this address before our readers. It is eminently a practical and high-toned document, worthy of the excellent Brother from whom it emanates, and of the Grand Lodge over which he presides with distinguished ability.

NEGRO LODGES.

THE following correspondence on this subject is so just in the views expressed and so wholly unexceptionable, that we transfer it to our pages, from the recent proceedings of the Grand Lodge of Vermont, as matter of information. The facts stated have been given in previous volumes of this Magazine, but may, nevertheless, be new to many of our present readers:—

I lay before the Grund Lodge also, at this time, the following described papers, and deeming them important, ask for them its attentive consideration.

First. A letter to me from Peter G. Smith, of Montpelier, dated September 21st, 1855. Second. Copy of a letter from J. S. Rock, of Boston, to Peter G. Smith, dated September 6th, 1855, said Rock signing himself as "Corresponding Secretary of Prince Hall Grand Lodge." Third. Copy of a letter from myself to Peter G. Smith, in reply to his letter of September 21st, and embracing a reply to the contents of J. S. Rock's letter to him. Fourth. A letter from M. W. Winslow Lewis, Grand Master of the Grand Lodge of Massachusetts, in reply to a letter addressed to him by me on the subject embraced by the foregoing letters.

The question which these documents immediately involves is not probably doubtful in its character; but the subject possesses an interest, in view of our present position and of applications of a like kind which may be made hereafter, which makes it our duty to meet it with prudence and wisdom. There are other questions obviously related to the present one, which are glimmering in the distance, and the agitation of which may perhaps be foreshadowed by this. Although "sufficient for the day is the evil thereof;" it is certainly not unwise to anticipate and be prepared for the future.

I have endeavored to place the present question upon its plain and simple merits, and, have, in my letter to Mr. Smith, entered into it more at large than I should have done, had I not been desirous of having it thoroughly understood by all the Brethren of this Masonic jurisdiction. I have contended, and, I believe, have established the position, that the bodies of colored men in Boston, claiming to be regular Masonic Lodges, are illegitimate, spurious and clandestine, and that, consequently, no man receiving the degrees in them, whether white or colored, can be recognized as a regular Mason or received as such into any regular Lodge of Masons. With these views, however innocently or ignorantly Mr. Smith may have acted, in becoming a member of one of those bodies, my plain duty left me no other course than to instruct Aurora Lodge not to receive him as a Mason.

The following is the correspondence referred to in the foregoing:—

Montpelier, Sept. 21, 1855.

MR. P. C. TUCKER, Sir:—I went to Boston last June and joined a Lodge of Masons. When I returned to Montpelier I asked for a seat in the Lodge, and was refused, on the ground that it was said to be a clandestine Lodge. I then wrote back to Boston, not wishing to be imposed upon, and got the letter inclosed. I showed it to Mr. Washburn, of Montpelier, and he told me what you had said to him, and wished me to write to you, and you would give me the facts in the case. Sir, you will oblige me by answering this, and returning the letters.

PETER G. SMITH.

Copy of letters enclosed me by Peter G. Smith, of Montpelier, Vt., and received by me September 22d, 1855.

No. 60 *Southac street, Boston, Sept.* 6, 1855. *A. L.* 5855.

PETER G. SMITH, Esq.,

My Dear Sir and Brother:—Yours bearing date Aug. 14th, came duly to hand. You say that the Grand Master of Vermont, says that the colored Masons had their Charter taken from them, and that they are now working without a Charter. We reply that the charge is no doubt innocent, but it is nevertheless false from beginning to end. The original Charter is now in our possession, and always has been, and we worked under it until some time after the war between this country and Great Britian, when the colored Masons held a Convention and declared themselves independent, the same as the whites had already done before. This was done on account of the difficulties of making the returns to the mother country. There has always been the best feeling, and our Brethren all visit the Lodges, not only in England, *but in all parts of the world.*

If the Grand Master of Vermont wishes any more light we are prepared to give it to him; or, if he has a curiosity, he can see the original Charter.

Yours, Fraternally, J. S. ROCK,
Corresponding Secretary of Prince Hall Grand Lodge.

Copy of letter from Philip C. Tucker, Grand Master, to Peter G. Smith.

Vergennes, Sept. 22, 1855.

MR. PETER G. SMITH, *Montpelier*, *Sir*:—I received yours of yesterday, enclosing a letter to you from Mr. J. S. Rock, of Boston, this morning.

As to the Lodge of colored men existing in Boston, calling itself "Prince Hall Grand Lodge," and such Lodges as acknowledge its jurisdiction, I have to say that my understanding on the subject is this:

I suppose it to be true, that on the 20th day of September 1784, a Charter for a Master's Lodge was granted to Prince Hall and others, under the authority of the Grand Lodge of England, and that the Lodge thus chartered, bore the name of "African Lodge, No. 459," and was located at Boston. If any other Charter was ever granted, at any other time, by the Grand Lodge of England or any other

Grand Lodge, to the colored persons of that city, it has never come to my knowledge.

I suppose it to be also true, that African Lodge, No. 459, did not continue its connection for many years with the Grand Lodge of England, and that its registration was stricken from the rolls of that Grand Lodge more than fifty years ago.

I suppose it further to be true, that this Lodge, No. 459 and all others which have originated from it, have always held themselves aloof from and have always refused to acknowledge any allegiance to the Grand Lodge of the Commonwealth of Massachusetts.

I also further suppose it to be true, that on the 18th day of June, 1827, this same Lodge, No. 459, issued a declaration, and had it published in some of the Boston papers, signed by John T. Hilton, Thomas Dalton, Lewis York, Jr., and J. H. Purrow, (claiming to be Master, Wardens and Secretary thereof,) which declaration contained the following language: "We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge than that of our own."

And I still further suppose it to be true, that in the month of July, 1845, R. W. Charles W. Moore, the Grand Secretary of the Grand Lodge of Massachusetts, had a personal interview with Mr. Hilton, then Master of this same Lodge, No. 459, at which interview Mr. Hilton said, that they, (the members of said Lodge,) were "entirely independent of all *white* Lodges, asked no favors of them, *and would have nothing to do with them;* nor would they admit a *white* Mason, if he should present himself as a visitor."

All these things are of record, and cannot, I think, be truthfully denied in any quarter. From them I form the following opinions:

First. Even if a Charter for a subordinate Lodge, to be located within the United States, could be lawfully granted by the Grand Lodge of England, after the close of the American Revolution, and if such Charter could be lawfully recognized by the American Lodges, its vitality would necessarily expire when the grantor substantially revoked the grant by striking it from its records and thus disavowing all connection with the grantee.

Second. That the mere retention of a Charter, after its legal revocation, cannot preserve or retain any right, power or authority, in the original grantees or their successors, where the right to revoke is reserved, as it always is in all Grand Lodges, in the grantor.

Third. Even if African Lodge, No. 459, had a lawful Masonic existence June 2 18, 1847, the declaration of that date was both unmasonic and revolutionary, and placed that body as effectually beyond recognition by either the Grand Lodge of Massachusetts or any other Grand Lodge in the United States, as was the French Lodge of Virginia, or are the German Lodges of New York.

Fourth. Had African Lodge, No. 459, been in all things a lawful Lodge, after the declaration of its first officer of July, 1845, that "it would not admit a *white* Mason if he should present himself as a *visitor*," it would have been both humiliating and degranding to have allowed the doors of the *white* Lodges to stand open for a reciprocity of courtesies which were thus gratuitously and roughly declared inadmissable, in advance of any request, offer, or wish to establish them.

I have the highest Masonic authority in Massachusetts for denying that "the Brethren" of the Lodge in question "all visit the Lodges," so far as the Lodges of Massachusetts are concerned. A Past Grand Master of the Grand Lodge of that Commonwealth, writing at Boston, in 1848, says:—There are no Lodges of colored Masons in this city or any other part of the United States, that are recognized and acknowledged by the Grand Lodge of Massachusetts, or, to our knowledge, by any other regularly constituted Grand Lodge in this country. "It" (the African Lodge,) "was never recognized by the Grand Lodge of this State, nor has there ever been any Masonic intercourse between the two Bodies." The same Brother, writing at the same place in 1846, says, referring to that Lodge: "Applications have several times been made by its members for admission to our Lodges, but they have generally, if not always, been refused." Again he says: "That the course of our Grand Lodge in reference to African Lodge, is not the result of prejudice, it is only necessary for me to say, that within the last month, a colored Brother from England has visited, and been kindly received in one of our city Lodges."

I believe I am correct in stating, that the two following propositions are recognized as sound Masonic law in this country.

First. That no Grand Lodge of any State can regularly recognize a Subordinate Lodge existing in another State, or its members, until such Subordinate Lodge is recognized by the Grand Lodge of the State in which it exists.

Second. That no Grand Lodge, either in these United States, or any other country, can legally establish a Subordinate Lodge in any other State where a regularly constituted Grand Lodge exists.

From these views you will readily perceive why the Masonry of the United States does not and cannot recognize either "Prince Hall Grand Lodge," or its Subordinates, or their members, as regular. To our understanding, the whole of these organizations are irregular and unmasonic, and exist adverse to Masonic regulations and law. If, as Mr. Rock asserts, members of these bodies are admitted to "visit Lodges in England and all parts of the world," that admission probably rises from the fact, that the history and Masonic positions of these bodies are not as well understood elsewhere as they are in the United States.

Mr. Rock expresses an inclination to "give the Grand Master of Vermont more light" on this subject. As he signed himself "Corresponding Secretary of Prince Hall Grand Lodge," I suppose him to possess all the "light" which the subject has in it; and whatever that light may be able to reflect upon me, of the truth of the past or present, will always receive the respectful attention it may deserve, from

Your obedient serv't. PHILIP C. TUCKER,
Grand Master of the Grand Lodge of Vermont.

P. S.—I return Mr. Rock's letter, according to your request.

Office of the Grand Master of the Grand Lodge of Massachusetts.
Boston, October 3, 1855.

M. W. PHILIP C. TUCKER, *Grand Master of the Grand Lodge of Vermont.*

Dear Sir and Brother:—In reply to yours of the 26th ultimo, I can only re-affirm all that you have stated, that the Grand Lodge of this State does not recognize the "Prince Hall Grand Lodge" or any Lodge of colored Masons in this State; that no colored Masons have ever visited or would be allowed to visit our Lodges. No white Mason to my knowledge ever entered a black Lodge. So far as I have ascertained, the blacks have once possessed a Charter from England, which Charter (a copy being taken) was returned to its source for alteration, and was never sent back to this country, and the copy of the aforesaid is all the blacks now have.

But I shall endeavor to see that Instrument, and will then notify you of the facts, &c. Trusting to have at some time the honor of a personal interview, I am, very truly and Fraternally yours,

WINSLOW LEWIS, *Grand Master.*

MASONIC CHIT CHAT.

A "Home School." We take pleasure in stating for the information of Brethren who may have sons they are desirous of placing at a good school, where their moral as well as intellectual training will be carefully and faithfully attended to, that our Brother Rev. Alonzo G. Shears has such a school in operation at New Haven, Con, where he annually receives a limited number of Boys and qualifies them either for admission to College, or for commercial life, as their parents or guardians may desire. His object has been to establish a "Family School," and "to give to each boy all needful aid for correct and rapid progress, effectively combining private or individual instruction with school competition, and thus supplying, at low charges, the just wants of parents for their young children, and those whose education has been so neglected, that they now need extra time and effort from teachers;" and in this we have reason to believe he has been highly successful. The school is pleasantly located in the suburbs of New Haven, and is furnished with all the necessaries appliances for health and comfort. Any of our readers desirous of availing themselves of its advantages for their sons, can obtain full particulars by addressing the Principal.

To D C —Mixed Masonic celebrations is a contradiction of terms. A celebration is either Masonic, or it is something else. We have before discussed this matter. After the celebration, strictly speaking, is over, and the Brethren with their ladies resolve themselves into a "Supper and Conversational Party," as our correspondent intimates, there can probably be no objection against the presence of gentlemen who are not Masons.

Sir Archibald Alison related at a late Masonic dinner: A British officer, at the storming of the Redan, was overpowered by a Russian officer, and was about being bayoneted, when he caught the Russian by the hand, giving him, at the same time, the mystic grip. The hand of death was stopped; the British officer was raised and courteously conducted to the quarters of the Russian, and every kindness in his power was bestowed on him. Such is Masonry.—*Anon.*

The King of Hanover. At a recent meeting of the Lodge Frederick, in Hanover, (Germany,) the Grand Master, Brother Viscount von Bentink, said—"His Majesty the King, our most gracious protector, has commanded me to present to the Brethren here assembled his royal greeting. His Majesty has especially mentioned the Brethren of Lodges of Oldenburg and Bremen, and charged me to bid them welcome here, and to join therewith the hope that the Brethren may view this salute as a proof of the sincere interest which his Majesty takes in Masonic principles and proceedings. His Majesty recommends the Brethren and the Order in general to the protection of the Almighty, who will assist us in our works dedicated to the welfare of mankind, and trusts that he will shed his benign influence over us"

☞A correspondent writes, that a new Council of Royal and Select Masters was recently formed at Saco, Me., under a Dispensation, and that the Council officers are Companions T. J. Murray, Edward P. Burnham, and Daniel B. Emerson. It is represented as being in a very prosperous condition.

☞Br. E. S. Zevely, Pleasant Grove, Md. writes us that he will furnish Seals for the use of Lodges, well and handsomely cut, at three dollars apiece. Lodges in want of such an article would do well to address him on the subject, as the price named is very low.

☞A Grand Council of Royal and Select Masters for Louisiana, was organized at New Orleans, on the 6th of February last. Com. John H. Holland, M. P., and Com. Saml. G. Risk, Recorder—both of N. Orleans.

☞The officers of Sparta Lodge, Sparta, Illinois, installed on the 13th of March, are as follows:—M. S. McCormack, W. M.; A. Wilson, S. W.; J. W. McCormack, J. W.

☞Brother Dr. F. H. Godden, Post Master, is an authorized agent for this Magazine at Marion, Alabama, and Br. C. S. Kellog, Esq. for Woodville, Mississippi.

☞Br. Wm. H. Tingley is an authorized agent for this Magazine, at Norwich, Con.; and Br. Wm. H. Coop at Brooklyn, N. Y.

THE

FREEMASONS'

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THE SCHISM IN CANADA.

Our readers are doubtless all acquainted with the fact, that a schism has recently taken place in the Order in Canada West—that some forty of the Lodges in that Province, deriving their authority from the Grand Lodges of England, Ireland and Scotland, respectively, have renounced their allegiance to their parent bodies, and united in organizing an independent Grand Lodge, under the style and title of the "Grand Lodge of Canada." The causes which have led to this result are summarily stated by the parties as follows:—

(1.) "The want of harmony in action and in working, resulting from Lodges hailing from the Grand Lodges of different countries, perpetuating local and national feelings and predjudices, and conflicting interests, and consequent estrangement of affection, amongst Brethren of an Order that knows no country and is confined to no races. (2) The manifest injustice of Lodges in this Province being required, out of their limited means, to contribute to the accumulated funds of the Grand Lodges of G. Britain, in addition to having to support three Prov. Grand Lodges—and especially as the great proportion of claims for Masonic assistance are made by Brethren emigrating from the mother country, whilst instances of Masons leaving this for Great Britain in a position to require such relief are rare if they ever occur at all. (3). The Grand Lodges of Great Britain thus doubly tax the Fraternity here by transferring to these shores numberless claimants for Masonic benevolence, at the same time that they are receiving from us a portion of our means of affording that assistance. (4.) The inconvenience arising from the lengthened periods that must elapse, in consequence of the distance between us and the Grand Lodges of Great Britain, before we can receive replies to our communications, sanction to our proceedings, warrants, certificates of membership, &c., even in cases of emergency, and instances have often occurred of Brethren being deprived of the privileges of the Craft, by being compelled to leave for foreign countries before the

> arrival of their certificates—for which, it must be borne in mind they had paid previously to their initiation. And lastly, (5) the appointment of our Provincial G. Masters by the Grand Master of England, who, at a distance of near 4000 miles, may reasonably be expected to be practically ignorant of the social position and requirements of the Craft in Canada—and, inasmuch as the Provincial Grand Officers are nominated by the Provincial Grand Masters, the efficiency or inefficiency of the administration of our affairs, depends entirely upon the eligible or ineligible selection of Prov. G. Masters made for us by the Grand Master of England—and this selection is made without reference to the opinions of the Fraternity in Canada, although they would naturally be the best informed on the subject, and most deeply interested in the result. The Prov. Grand Lodges thus constituted are placed in the equivocal position of being irresponsible to, and independent of, the Craft in Canada, whilst experience has shown those Lodges to be unable to receive from the Grand Lodge of England, the attention and respect due to their position as Prov. Grand Lodges."

The intelligent and impartial reader, in view of the universally recognized usages and laws of Freemasonry, will probably find it difficult to admit the sufficiency of the reasons here set-forth, as a full justification of the extreme measure which our Canadian Brethren have felt themselves authorized and called on by the circumstances of their case to adopt. Such an admission would indeed not only be subversive of all subordination, but destructive of those fundamental principles which lie at the foundation of all Masonic government. That the Lodges in Canada have been subjected to the inconveniences common to the Lodges in all the English Provinces, we can readily believe; and that their remoteness from the central or parental government, has retarded their progress and embarrassed their operations, is doubtless to some extent true. Their Provincial G. Lodge, with its G. Master clothed with powers nearly equal to those vested in his principal at London, may have failed to afford them all the facilities and aids the circumstances of their position require. We do not, however, perceive in what respect the Provincial Grand Lodge holds "the equivocal position of being irresponsible to, and independent of, the Craft in Canada." It is true that its presiding officer is the appointee of the Grand Master of the parent Grand Lodge; and it is also true, as before stated, that he is invested with nearly the ample powers of his principal, and that the duty of selecting the officers (with one or two exceptions in favor of the body) necessary for the proper organization of a Grand Lodge for his Province, is intrusted to him. But in this latter particular, his powers do not differ from those held and exercised by his principal. This should not therefore furnish any special cause of complaint to our Canadian Brethren. If it be a grievance in Canada, it is no less a grievance in England. But it is one which the Lodges and Brethren there have borne for more than a century without manifesting any inclination to remove it. In this respect, then, the Provincial Grand Lodge is no more independent of the Craft in Canada, than is the parent Grand Lodge independent of the Craft in England. Again: The Masters, Past Masters, and Wardens of the Lodges, in their proper jurisdictions, are severally members of their respective Grand Lodges; and as they constitute the great majority of the voters, it is difficult to understand how either the Provincial or parent Grand Lodge can be said to be "independent of the Craft," or the great body of members composing them.

It might be useful to run this parallel out, and thereby show the relative position and burdens of the Lodges in the Provinces and in England proper; but this would be foreign to our purpose. We have no desire to volunteer a defence of the Grand Lodge of England or of its colonial policy. Both doubtless have their imperfections, and it may be that the latter operates with undue severity on the Lodges in Canada. That it does so in a financial point of view, we suppose to be true,—that the Lodges there have occasion for all their receipts, to relieve the necessities of destitute Brethren and their families, who are annually thrown upon them by emigration from the old country, we cannot doubt,—and that the parent Grand Lodge would better subserve its own interests, and the cause of humanity, by liberal concessions in this respect, rather than by insisting on a rigid adherence to its present policy—however right in the abstract,—we most earnestly believe. But these are proper questions for legislation, for petition, for remonstrance,—not justifiable cause for rebellion, secession, revolution. Freemasonry sanctions no such proceedings. On the contrary, it teaches,—as the only foundation on which, as a voluntary association, it can hope to stand,—subordination to lawful authority and obedience to the will of the majority. To suppose that the parent Grand Lodge has any desire to oppress or retard the prosperity of her colonial Lodges, is to accuse her of an unnatural folly, and of pursuing an unwise and short-sighted policy. Not only her intelligence, but her interests negative any such supposition. The Lodges in Canada may have experienced all the neglect of which they complain; they may have forwarded petitions and remonstrances, without number; and yet it nowhere appears that their complaints have ever reached the ear of the parent Grand Lodge. They may, for ought that appears to the contrary in any of the published proceedings of that Grand Lodge, be on file in the office of the Grand Secretary at London, or they may be at the bottom of the ocean. The appointment of an agent personally to lay their grievances before the parent body, has been frequently agitated in the Provincial Grand Lodge, but we are not aware that any such appointment has ever been made; or if recently made, the result has not yet been ascertained. Had this measure been seasonably adopted and failed, the case of the recusant Lodges might have appeared in a more favorable light, though even such failure would not have authorized rebellion.

But these are considerations which more properly belong to the parties immediately interested ; and there we are disposed, for the present at least, to leave them. It is enough for our purpose to know that a schism has taken place in the Order in Canada, and that a body has there been organized by the seceders, which the Masonic authorities in this country are asked to recognize and fellowship with as a regular and lawful Grand Lodge. Such being the fact, the question to be determined is, whether the Grand Lodges of the United States can, in good faith to the Grand Lodge of England, and in justice to all the parties interested, lawfully so recognize it ? And in order to decide this question with that measure of equity and impartiality that should ever characterize Masonic decisions of this important nature, it is essential that we should first clearly understand the precise constitutional relations of the Canadian Lodges to the parent Grand Lodge of England, whose authority they have repudiated and deny. What then are these relations ? We answer, in brief, substantially those which the subordinate Lodges in any given State in this country, bear to the Grand Lodge of such State.

The present Grand Lodge of England has from its first organization in 1717, held and exercised jurisdiction over England, as the Grand Lodges in this country severally hold and exercise jurisdiction over the States in which they are respectively located. It claims, also, as of right, in common with the Grand Lodges of Scotland and Ireland, exclusive jurisdiction over all the dependencies of Great Britian, as the Grand Lodges of America claim and exercise a common and exclusive jurisdiction over the Territories of the United States. These claims, with an occasional exception,—as in the recent act of the Grand Lodge of Hamburg,—are reciprocally acknowledged and respected by the Grand Lodges in Europe and America. That the Masonic jurisdiction of a country extends over the Islands and other Colonial dependencies of that country, may be regarded as the settled law of the Masonic world. It is the great principle of jurisdiction for which the Grand Lodges of the United States have ever contended, and as they are even now contending against the Grand Lodge of Hamburg. The Canadian Colonies are, therefore, as much a part of the jurisdiction of the Grand Lodges of Great Britain, as the American Territories are a part of the jurisdiction of the Grand Lodges of the United States. And any interference with them,—whether by the establishment of Lodges, or in the government of those already existing under lawful authority,—by any foreign power, would not only be an unwarrantable disregard of the rights of others, but in derogation of long settled Masonic law and usage. True, the Grand Lodges of this country have, within a very recent period, tacitly recognized the right of any sufficient number of Lodges, located in a Territory, to organize and hold an independent Grand Lodge, with exclusive jurisdiction over such Territory. We think this wrong, and that political dominion should be a precedent-condition to Masonic sovereignty. But be this as it may, neither of the Grand Lodges of Great Britain has ever recognized or admitted any such right, as to the territorial dependencies of the British Crown. Indeed, the admission of such a principle by the Grand Lodge of England, would strip it of half its power and influence, and reduce its now almost boundless jurisdiction, to less than that individually enjoyed by several of the Grand Lodges of this country. No such admission has ever been made by that Grand Lodge, nor has the right ever before been assumed by any of its Colonial Lodges. It has been permitted to maintain the integrity of its entire jurisdiction for more than a century. The establishment of the Athol Grand Lodge at London, does not militate against this assertion. That was an illegal and unauthorized assumption of power. Neither does the separation of the American Colonies, and the consequent organization of independent Grand Lodges in this country. A national sovereignty had been previously established.

The Canadian movement is without a precedent in the history of Masonry ; and the attempt to sustain it by reference to the original organization of the Grand Lodge of England in 1717, is a logical as well as a historical failure. The cases are in no proper sense analogous. The Grand Lodge at York, so called, if not essentially a myth, was a very different body from the Grand Lodges of the present day. Private Lodges were not held then, as now, under special Charters or Warrants, emanating from superior authority ; nor were they subordinate to, or dependent on, local or particular Grand Lodges for their existence. They were independent voluntary associations, subject only to the general laws and regulations of the Craft, as transmitted from remote antiquity, or enacted in their "General Assemblies," and were created and dissolved at the convenience or pleasure of the parties composing them. To the Brethren of the tenth century such organizations as the present Grand Lodges were unknown. They had their general assemblies ; the first of which was held at York ; others were afterwards held at London, and other convenient points. But they never assumed to exercise any other than general powers, or to enact other than general laws ; they did not claim any special control over the Lodges, nor exact of them any special pledges of subordination and fealty. Not so at the present time. The Lodges of this day hold the relation of subordination to their respective Grand Lodges. From them they derive all their authority, and without their permisson and sustaining power they cannot lawfully exist. The condition of their being, is submission and allegiance to the power that created them. It is manifest, therefore, without pursuing this point further, that the circumstances under which the Grand Lodge of England was constituted in 1717, being in no proper sense analogous to those under which the new body in Canada has been formed, the origin of the first furnishes no precedent that can be successfully urged in justification of the secession, and consequent organization of the latter.

The formation of the first Grand Lodges in this country, immediately after the close of the revolutionary war, has also been mentioned, in certain quarters, as an analogous proceeding. It is urged that the Lodges in Massachusetts, and the other Colonies, held the same general relations to the Grand Lodges of Great Britain that the Canadian Lodges have heretofore sustained; and that on the occurrence of a certain contingency, namely, the successful termination of the war; they threw off their allegiance to the parent bodies, and organized independent Grand Lodges; as the Lodges in Canada, for other, but equally urgent reasons, have now done. And this is substantially true; but unfortunately for the argument predicated upon it, the analogy stops short of any useful point. There is no continuous similarity in the two cases; and isolated points of agreement, in any case, are wholly useless for the purposes of argument. A precedent, to be of any value, must hold good in all its relations. This, on the contrary, fails in all important particulars, and is therefore valueless. In the former case, the political relations of the Colonies to the mother country had undergone an entire change; they had established an independent sovereignty, and assumed a distinct nationality. The Massachusetts Brethren of that day justified their proceedings, in forming an independent Grand Lodge, in the following strong and conclusive words: "The political head of the country having destroyed all connection and correspondence between the subjects of these States and the country from which the Grand Lodge originally derived its commissioned authority; and the principles of the Craft inculcating on its professors *submission to the commands of the civil authority of the country they reside in;* the Brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and erected a Grand Lodge with independent powers and prerogatives." Our Canadian Brethren have no such reasons as these to offer in justification of their course; for no such condition of things exists in Canada. They have anticipated their time, and have assumed to *lead*, where their American Brethren, in "submission to the commands of the civil authority," were content to *follow*. This is the difference; and it is an important one. It changes the whole character of the proceeding. The principle on which the American Brethren acted was that of national sovereignty. While the Colonies remained politically dependent on the mother country, so long the Masonic Fraternity of the Colonies continued to acknowledge the supremacy of the Grand Lodges of Great Britain. But when the Colonies asserted their political independence and assumed a place among the nations, then, and not until then, the Masonic Brotherhood, following the dictates of a natural patriotism, and in the exercise of an undoubted right, asserted their independence of all foreign authority over them. Any other course would have been unworthy of them as patriotic citizens, and ruinous to the success of their Institution. The principle on which they relied for their justification, is that which secures to the Grand Lodges of this country at the present day, an absolute supremacy and exclusive jurisdiction over the States in which they are respectively located. It is the principle on which they, in common with the Grand Lodges in Europe, were originally organized. And it is no argument against its validity that in one or more instances the erection of Grand Lodges has been permitted in the territories of the United States; for such territories, when organized, are in law and in fact, *quasi* or inchoate sovereignties. As we have before intimated, it would probably be more in harmony with correct Masonic usage, while it would doubtless afford greater security to all the parties interested, if the territories were left open, as a common field, as they are a common inheritance, to the occupancy of the existing Grand Lodges, until such time as they should become invested with the full powers and prerogatives of sovereign States,—sovereign, we of course mean, under the restrictions of the Constitution of the country. But taking the practice as it is, it affords no precedent for the course of the Canadian Lodges. Nor does the existence of the three Grand Lodges in Great Britain, under one political head. They exist by virtue of a common inheritance, of which neither can be deprived by any proceeding known to Masonic law or legislative enactment. The loss of political nationality does not *per se* involve any loss of Masonic sovereignty; while, on the contrary, the possession or acquiring of the first, guaranties the right to the enjoyment of the latter.

But we are told that there are two Grand Lodges in France and three in Prussia; and we are asked why, if this be allowable, any other sovereign State may not have an equal number? So they may, if the parties interested mutually agree to the arrangement, and the security and interests of other parties are not prejudiced or endangered thereby. We do not, however, borrow rules of government from the practices of our

Brethren on the Continent of Europe. By such a course we should soon find ourselves

"Puzzled with mazes, and perplexed with error."

Our Continental Brethren have their own peculiar notions of Masonic propriety,—influenced perhaps by their necessities,—and we have ours. Without stopping to inquire who is right, it is enough that these notions do not, nor can they be made to accord with each other. The two Grand Lodges at Paris, (if indeed the Sup. Council be a Grand Lodge,) harmonize about as well, and hold very much the same relations to each other, that exist between the lawful Grand Lodge and the unlawful body of the same name, in the city of New York. The three Grand Lodges at Berlin are organized in different *rites*—each claiming independence of the others, and the enjoyment of equal powers, prerogatives, and jurisdiction. This is a doctrine we in this country do not recognize or sanction; but, being admitted by the Masonic authorities of Prussia, and other Continental States, it establishes the legality, and accounts for the existence, and perhaps necessity, of the three Grand Lodges at Berlin. They, however, would furnish no precedent for the Canadian movement, were they all of the same *rite*,—notwithstanding one of them was originally established under authority from London. Nor does the Grand Lodge of Hambro, which remained in a subordinate relation to the Grand Lodge of England until 1811, when the connexion was dissolved on account of the political difficulties existing between the two countries. That Grand Lodge then declared itself an independent body,—as its position in a sovereign State fully authorized it to do. Other similar cases might be cited; but as they are to be found only in countries politically independent of the British Crown, they are not analogous, and therefore afford no precedent for the rebellion of the Lodges in Canada. That case stands alone in the history of Masonry.

But let us briefly examine the subject from a different and nearer stand-point. As we understand the case, the disaffection is mainly confined to Canada West,—the lower Province taking little or no part in it. But whether this be so or not, is not very material. We are told that fortyone Lodges have seceded from their allegiance to the Grand Lodges of Great Britain, and united in forming an independent Grand Lodge for Canada. Now, this may or may not be true. The names of these Lodges are not given in any account of the proceedings that has fallen under our eye, nor are we informed in what manner the delegates to the Convention at which the new body was formed, were appointed; nor by what authority they claimed to represent the "forty one Lodges" from which they are said to hail. Were they appointed and properly commissioned by those Lodges, acting in their corporate capacity, and at meetings called for the purpose? Or were they self-constituted delegates, acting on their individual responsibility, without authority from the Lodges they claimed to represent? These are questions of some importance, and which the Grand Lodges of this country, if they act in the matter with their accustomed respect for the rights of their sister G. Lodges, will require to be answered, before they consent to entertain any proposition for the recognition of the new body. They may likewise desire to know in what manner the following provision in the Constitution of the Grand Lodge of England, has been disposed of by those of the "fortyone Lodges" which have heretofore recognized that body as their corporate head, viz:—"If the *majority* of any Lodge should determine to quit the society, or that Lodge, (the Lodge to which they belong), the Constitution, or *power of assembling*, remains with the rest of the members, *who adhere to their allegiance*." It will hardly be a sufficient answer to this, for the majority to say, they do not quit the Lodge, by transferring it bodily to another jurisdiction. They do quit it. They possess no power to make such a transfer. By renouncing their allegiance to the body by whose authority alone they exist as a Lodge, they abandon the Charter, with all its prerogatives, to those members "who adhere to their allegiance." So long as a sufficient number to "make a Lodge" shall remain true to their integrity, and faithful to their obligations of fealty, so long the Charter is, by constitutional provision, secured to them. Under no circumstances can a majority deprive them of it, or transfer it to a foreign power. Such a transfer would dissolve and annihilate the Lodge. And "if a Lodge be dissolved," say the Constitutions of the parent Grand Lodge, "the warrant shall be delivered up to the Grand Master, and shall not, on any account, be transferred without his consent." If the vote of the "fortyone Lodges," renouncing their allegiance, was not a unanimous vote, taken in each Lodge separately, and after proper notice to the members, then it was ineffectual for the dissolution of the Lodge, and the Charter remains with the adhering members. If on the other hand, the vote received the unanimous assent of all the members, then the Lodge was dissolved by it, and the Charter reverts to its original source. But suppose no votes were taken in the Lodges on the question of allegiance, and that the delegates went into the Convention, as the representatives of the will of a majority of each Lodge—by what show of right did they, in the face of the provisions we have cited, assume to deprive the minority of privileges granted to them by the Constitution of their Grand Lodge, by an act which, if legal, would vacate the Charter and dissolve every Lodge there present by its representatives? They possessed no such power. In the Constitution of the Grand Lodge of England,—an instrument with which they seem to have been but indifferently acquainted, or for which they entertain but very little respect,—it is laid down as a settled principle of Masonic law, that, “ as every warranted Lodge is a constituent part of the Grand Lodge, in which assembly all the power of the Fraternity resides, it is clear that no other authority can destroy the power granted by a warrant.” The act of renouncing allegiance to the parent body, was therefore an unauthorized and illegal assumption of power, and wholly inoperative on the Lodges. But it is said, that the vote of secession was the act of the Lodges, speaking by their delegates. Then we maintain that the same act which separated them from their lawful head, dissolved them as Lodges, and resolved the Convention into an assembly of individual Masons. This was doubtless the true character of the body; and such a body cannot make Grand Lodges.

To conclude. The case, in brief, stand as follows: Fortyone Lodges, holding Charters of the Grand Lodges of Great Britain; or a certain number of their members, acting by their appointment or otherwise (which, is unknown); have seen fit to renounce their allegiance to lawful authority, and to organize, within the legal jurisdiction of said Grand Lodges of Great Britain, a body which they denominate the Grand Lodge of Canada. This body they ask the Grand Lodges of the United States to recognize. Such a recognition would be without a precedent in the Masonic legislation of this country; and if the Grand Lodges act with their usual caution, they will carefully weigh the consequences before they establish such a one. If the Lodges in any part of the jurisdiction of one Grand Lodge, may, with impunity, throw off their allegiance to lawful authority, the Lodges in any other jurisdiction may, by the same rule, do the same thing. If the rebellion in Canada be lawful and right, then the rebellion in New York in 1849, was lawful and right; or, in other words, if the new Grand Lodge in Canada be a lawful body, then the Phillips' Grand Lodge in New York is also a lawful body. Admit the principle that any number of subordinate Lodges in the same jurisdiction,—however distant from the seat of government,—may, for any reason not based on political sovereignty, throw off their allegiance to their parent Grand Lodge, and you change the Masonic legislation of the whole world, and jeopard the integrity of the jurisdiction of every Grand Lodge in existence.

There are in Canada, two Provincial G. Lodges, under the Grand Lodge of England, both fully organized and active in the discharge of their various and important functions. At the head of the Grand Lodge for

Canada West, is Sir Allen N. McNab; and the Brethren associated with him in office, are among the most respectable and influential Masons in Canada. The other body has its seat of government in Canada East, and is equally respectable in its organization. These, with such of the Lodges as have not joined the new movement, and probably three-fifths of the most influential Masons in the Province, remain firm in their allegiance to the Grand Lodge of England. With them, the Grand Lodges in this country are now, as they have been for half a century, in fraternal communication and intercourse; and for more than that length of time, they have sustained the same friendly relations to the Grand Lodges of England, Ireland, and Scotland. How the acknowledgment of the new body, styling itself the Grand Lodge of Canada, would affect these relations in the future, is a question that it may be prudent to consider, in connection with the request for recognition.

“BURNS' FAREWELL.”

Burns was made a Mason in 1783, at the age of 24 years. The no less celebrated than beautiful and touching “ Farewell to the Brethren of the St. James's Lodge, Tarbolton,” was written in the summer of 1786, after the poet had determined on leaving his “ native heaths,” and taking up his residence in the island of Jamaica; and it is said to have been first sung by him to his Brethren in the Lodge-room, at the moment when his chest was on its way to the vessel at Greenock. As it may be new to some of our younger Brethren, we insert it here:—

Adieu! a heart-warm, fond adieu!
  Dear Brothers of the mystic tie!
Ye favor'd, ye enlighten'd few,
  Companions of my social joy!
Tho' I to foreign lands must hie,
  Pursuing fortune's slidd'ry ba',
With melting heart, and brimful eye,
  I'll mind you still, tho' far awa'.

Oft have I met your social band,
  And spent the cheerful, festive night;
Oft, honor'd with supreme command,
  Presided o'er the sons of light;
And by that hieroglyphic bright,
  Which none but craftsmen ever saw!
Strong mem'ry on my heart shall write
  Those happy scenes when far awa'.

May freedom, harmony, and love
  Unite you in the grand design,
Beneath th' omniscient Eye above,
  The glorious Architect divine!
That you may keep th' unerring line,
  Still rising by the plummet's law,
Till order bright completely shine,
  Shall be my pray'r when far awa'.

And *you* farewell! whose merits claim,
  Justly, that *highest* badge to wear!
Heav'n bless your honor'd, noble name,
  To Masonry and Scotia dear!
A last request permit me here,
  When yearly ye assemble a',
One round—I ask it with a tear,
  To him, the Bard that 's far awa'.

The circumstances under which this song was first sung by Burns, and the effect it produced on the minds of the Brethren present, are well told in the following sketch, which we have recently met with in one of our exchanges. We have no means of knowing the writer of it, or we would give the proper credit. He is speaking of the rapidity with which the old acquaintances of the poet are passing away. He says—

I have visited many of the scenes he has immortalized. I was born within ten miles of him, and speak the same language. I have only heard one old man of the whole pretended acquaintance of Burns speak sensible of his character and genius. I happened, inthe presence of this old man, to be singing, in my own way, the "Farewell to the Mason Lodge Tarbolton." "Haud your tongue, man, and no spoil that sang," quoth he, "I heard it once sung to perfection, and canna think to hear anybody abuse it." "And whaur happened ye to hear it?" said I. "I heard it," said he, with emphasis, "the first time it was sung in this kintra." "Ya couldna do that," said I, "for Burns himself sung it in Tarbolton the first time it was sung in public." "Aye did he man, and I sat at his right hand," quoth the old man. I made some inquiries about several things connected with the meeting, which inquiries he answered in the following manner:—"It was a great treat to see and hear Burns that night. There was a number o' us belanging to the Lodge wha had been often meeting wi' him and making speeches, and we thought it was a pity to see him guan awa' without hearing us in such a shape as to be sensible o' our greatness. We met, and looked out subjects for our speeches—every ane taking up his favorite theme. We met and rehearsed our pieces, to our ain satisfaction. The night came when we were to have a farewell meeting of the Lodge, in honor o' his guan awa.' There were about ten o' us sat that night as if we had been at a burial. We were sae ful o' our speeches we durstna open our mouths for fear some bit o' them would fa' out. I had repeated mine twice or thrice to mysel', and I suppose the rest were doing the same thing. We had determined to astonish the bard for ance, so as he might hae mind o' us when far frae us. He was late in coming that night—a thing quiet uncommon wi' him. He came at last. I never in my life saw such an alteration on onybody. He looked bigger like than usual, and wild like. His een seemed stern, and his cheeks fa'n in. He sat down in the chair, as Master. He looked round at us. I thought that he looked through me, and I lost the grip o' the beginning o' my speech, and for the life o' me could I get it again that night. He apologized for being late. He had been getting a' things ready for going abroad. He could get to us no sooner. He intended to have said something to us, but it had gone from him. He had composed a Song for the occasion, and would sing it. He looked round on us and burst into song, such as I never heard before or since. If ever a sang was sung it was that ane. O man, when he came to the last verse, where he says—

"A last request permit me here,
  When yearly ye assemble a',
One round—I ask it wi' a *tear*,
  To him, *the Bard that's far awa*."

That last sight o' him will never leave my mind. He rose and burst into tears. They werena sham anes. It was a queer sight to see sae mony men burst out like bubbly boys and blubber in spite o' themsel. Soon after the song, he said he could not stay any longer. Wishing us all well, he took his leave, as we thought for ever. We sat and looked at each other, full as we were wi' great speeches. Nane o' them cam' to the light that nicht. The greatness o' Burns was not understood by anybody; but there is a feeling remains I wadna like to part wi." I looked on this auld man as a great man. I respected his state of mind, and excused him for not being pleased wi' my singing, although it was my attempt at it which brought out his great speech. The old man is now gathered to his fathers. "They are wearing awa."

The individual so emphatically addressed in the first four lines of the stanzas—

"And *you*, farewell! whose merits claim,
  Justly, that *highest* badge to wear!
Heav'n bless your honor'd, noble name,
  To *Masonry* and *Scotia* dear!—

was his intimate friend and faithful Brother, Sir John Whitefoord, of Ballochmyle, and of whom, in a letter addressed to him, dated Edinburgh, December, 1787, he says—"You are the first gentleman in the country, who in his benevolence and goodness of heart, has interested himself for me, unsolicited and unknown." It is a beautiful trait in Burns' character that he never forgot this, his first friend; and we find him in 1791, addressing the following lines to Sir John, enclosing a copy "Glencairn's Lament"—

"Thou who thy honor as thy God reverest,
Who, save thy mind's reproach, nought earthly fearest,
To thee this native offering I impart,
The tearful tribute of a broken heart," &c.

The beautiful song, "The Farewell to the Braes of Ballochmyle," was also composed on the Whitefoords being obliged to part with that estate.

Burns' attendance at the Lodge at Tarbolton was very regular, even after he had removed from Edinburgh to Mossgiel, four miles distant. It appears from the record-book, that at the meeting of the Lodge, July 27, 1784—about a year after his initiation—he occupied the Chair as Deputy Master, in which capacity he signs the minutes for several subsequent years, as *Burness*, until March 1st, 1786; after which the name appears contracted into the form in which it is known all over the world. At the time the "Farewell" was written, he was Provincial Grand Master for Ayrshire, as well as Deputy or acting Master of the Lodge. The last entries of his name in the minute-book, are in May, 1788. He was then about to commence a settled matrimonial life at Ellesland. The voice of Burns was low, strong, and musical; when in the church he usually joined in the bass, and good singers observed that he was ever in harmony. He was made a Royal Arch Mason "at a General *Encampment*," held at Eyemouth, on the 19th of May, 1787.

The Masonic Lodge was a favorite haunt to Burns; and he alludes to the mysteries of the institution, and the socialities of the Brethren, on various occasions. Thus, in the "Address to the Deil:"—

"When Masons' mystic word an' grip,
In storms an' tempests raise ye up,
Some cock or cat your rage maun stop,
Or, strange to tell!
The youngest brother ye whad whup
Aff straught to hell."

And also in Tam Samson's Elegy:—

"The Brethren o' the mystic level
May hing their heads in wofu' bevel
While by their nose the tears will revel,
Like ony bead:
Death's gi'en their Lodge an unco devil—
Tam Samson's dead!"

THE ORDER IN MAINE.

The Grand Lodge of Maine held its annual communication at Portland on the 1st ultimo. The Grand Master, in his opening address, stated that he had granted Dispensations for new Lodges at Bangor, Saccarappa, and Rockport, and for the revival of old Lodges at South Berwick and Solon. He also gave notice that he had suspended the Lodge at Union.

A motion to fix the minimum for the degrees at twenty instead of fifteen dollars was lost.

Charters were granted for Lodges at Tremont, St. George, and Unity, in addition to the above named as working under Dispensation.

The D. D. Grand Masters were authorized to hold Lodges of Instruction in their respective Districts, twice in each year, at the expense of the Grand Lodge.

The M. W. Jabez True, of Bangor, was elected G. M. and R. W. Chas. B. Smith of Portland, was re-elected G. Secretary.

The Grand Chapter held its annual session on the previous day, every Chapter in the State being represented. The Grand Chapter appears to be in a very flourishing condition. Its Charity Fund amounts to over eight hundred dollars. Comp. Abner B. Thomson of Brunswick was re-elected G. H. P. and Comp. Ira Berry of Portland, Secretary.

The Grand Council of R. and S. Masters held its annual session on the day following the meeting of the Grand Lodge. Charters were granted for Councils at Rockland and Saco. Ex-Gov. Dunlap was re-elected G. P. and Ira Berry, Secretary.

The Grand Encampment met on the evening of the 2d. There are three Encampments in the jurisdiction, and the number admitted to the Orders the past year is twentyseven. Sir Jos. Stevens of Bangor, was re-elected G. M. and Sir Ira Berry, Recorder.

GRAND COUNCIL OF MISSISSIPPI.

We have received a copy of the "proceedings of a Convention of the Councils of Royal and Select Masters of the State of Mississippi, on the 2d day of Jan. 1856, and of the Grand Council of Royal and Select Masters of the State of Mississippi, on the 9th of Jan. 1856."

As the title of this pamphlet indicates, there has for some years past been much confusion and clashing of opinion among the Companions in Mississippi as to to the proper jurisdiction of the Council degrees. This controversy has recently been happily settled, by the organization of a Grand Council for the State,—to which the Grand Council of Princes of Jerusalem has surrendered all its claims over them. For this result the Companions are mainly indebted to the exertions of Comps. Springer and Mellen. It was a commendable work and seems to have been well and successfully accomplished. The details would not be particularly interesting to our readers and we omit them. The Grand Council was organized by the election of Comps. Benjamin Springer, M. P. G. M.; G. M. Hillyer, D. P. G. M.; Chas. Kopperl, G. T. I.; W. R. Lackey, G. P. C. W.; M. Cook, G. C. G.; William F. Cain, G. Treasurer; W. P. Mellen, G. Secretary.

AMICABLE LODGE.

Adresss, delivered by R. W. Lucius R Paige, before Amicable Lodge, Cambridge, October 1, 1855.

In the outline and matter of this Address our worthy and respected Brother has conferred a lasting benefit on the Fraternity. He has given us a condensed history of the Lodge from its foundation, half a century ago, and on its pages we see names of individuals dear to the Brotherhood—some of whom are still living in the time-honored decline of years, high in office and greatly esteemed by their fellow-citizens. Of the eighteen original founders of this branch of our Masonic Institution, only three are now living. Of those who were members of this Lodge, we are reminded of Brethren such as the Hon. Saml. P. P. Fay, Past Grand Master of the Grand Lodge of Massachusetts—the lamented Augustus Peabody Esq. who presided over our Grand Lodge when the Brethren last assembled at a ceremony round Bunker Hill Monument—the Rev. Thomas F. Norris, Master of Amicable Lodge in 1833, who has since paid the debt of nature, and of whom our author says, " he was a good man and zealous Mason"—and the deceased Deacon William Hilliard, a most excellent man, a true Christian and exemplary Brother. We might refer also to the recent loss of Past Master William Thaddeus Harris, Esq. whose warm heart and devoted soul at the early age of 28, gained the love of the Brethren, wherever known. He was the grandson of the celebrated Thaddeus M. Harris, D. D., a powerful patron and defender of Masonry, and the son of our beloved Brother Dr. Thaddeus W. Harris, late Librarian of Harvard University, of whom it may truly be said

Multis ille bonis flebilis occidit.
He died lamented by many good men.

The grandson, in his purity of life and principles, was not unworthy of such noble descent, and it is with pleasure we observe the light of Masonry adorning and cheering the path of three generations in the same family.

Others might be named, if our limits permitted. The Address is plain, unostentatious and valuable as a memorial of departed worth.

Such histories are exceedingly precious; and if this example were followed in all those Lodges of Massachusetts, which are of ancient standing, it would serve to perpetuate the remembrance of Brethren who stood firm and unshaken in those tumultuous times, when Freemasonry was cruelly slandered, and the Juggernaut of party was endeavoring to roll its wheels over the innocent, and seeking to crush the Institution forever.

There is one trait however which is peculiar to the Order; for while it can forgive its enemies, it teaches us to love our friends, and cherish, as the life blood of the heart, the memory of our benefactors; while a worthy Brother lives we delight to look upon him, and when he is taken from us to " the Grand Lodge above," we repeat his name and we keep his virtues in our mind as a cherished object of remembrance.

The following will give our readers a fair specimen of the Address of our excellent P. D. Grand Master; and indeed the whole deserves to be laid up in the Archives of Masonry as a memorial of valuable Statistics. S.

The first ten, of these twenty years, was the most prosperous period in the existence of the Lodge, under its original organization. Its meetings were well attended, its treasury well supplied, and its officers energetic, and among the most respected and influential citizens. As a natural consequence, many sought initiation, and the number of members was greatly increased. So flattering was the prospect, that measures were adopted, not merely for temporary convenience, but for the permanent benefit of future generations. A Charity Fund was established in 1820, which, in the space of fourteen years, increased to nearly the sum of $1.200. In 1815, as the town had occasion for larger school accommodations, the Lodge purchased a lot of land adjoining the school lot, and also purchased the old Baptist Vestry, and fitted it up for a school-house on said lot. This estate, which cost two hundred and fifty dollars, was leased to the town for thirty years, in exchange for a lease by the town of the Lodge Room for the same period. These interchangeable leases were dated September 12th, 1825, and would have expired this present year, had they not been sooner terminated by a more recent arrangement. In 1826, the foundation of a Library was laid, (of which some fragments remain) and rules were established for its management. The first book placed in it was the great light in Masonry, the Holy Bible,—the gift of Deacon William Hilliard, one of the most worthy members of the Lodge, its Treasurer, District Deputy Grand Master of the district, and also one of the most useful and respected citizens of Cambridge.

Such were some of the measures adopted to secure the permanence of the Lodge. Gladly would I dwell on this season of peace and prosperity; for the season which followed it is of melancholy and dismal aspect.

A time of unusual prosperity is almost uniformly a time of temptation and danger, to societies as well as to individuals. Less care and prudence are exercised; greater risks are hazarded; and the most obvious means of security are neglected. Business men, so called, most frequently become bankrupt, soon after unusual prosperity has tempted them to extend their operations beyond reasonable limits. Political parties are most frequently defeated, soon after their apparent strength has tempted them to disregard the just claims of minorities. It was so with the Masonic Fraternity. They felt so secure of popular favor, and so confident that to-morrow would be as to day, and more abundantly, that they became less choice in their materials for work, and less careful to reject unworthy candidates. Thus, throughout the whole land, the beauty of the Masonic edifice was marred, by placing in it,—and sometimes in conspicuous positions,—stones which were wholly unfit for the builder's use. I believe that Amicable Lodge was less guilty, in this regard, than many others. But it shared the common fate. In September, 1826, commenced a tornado in the State of New York, which carried desolation through the United States. I need not inquire into its origin. Whether or not Masons were guilty of crime, it is certain that a great multitude became excited against the Institution, and political demagogues were ready to take advantage of the excitement, for the accomplishment of their own purpose. Long and furious was the storm. Lodge after Lodge fell before it: nor did the Churches of Christ escape; for many of them were rent in twain, and hatred usurped the place of love in the hearts of Brethren. It reached this neighborhood, in its strength, about two years after its commencement. Although Amiacble Lodge did not fall utterly prostrate before the first blast, its energy was paralyzed, and it was overshadowed by thick darkness, which might be felt. Its meetings became less fully attended. Its work ceased altogether. Little remained for those who held fast their integrity, but to meet, occasionally, and mourn over their desolation. Thus they met, and thus they mourned, for the space of ten years, until, in utter despair of better fortune, on the 2d day of July, 1838, they met for the last time, and adopted measures to dispose of their funds and dissolve the Lodge. It is by no means strange that they were despondent. The storm without was furious, and there was a dead calm within. Only one person had been initiated for almost ten years, and not a single one for more than six years. To their credit, it should be said, that although they abandoned their corporate organization, with unhappy exceptions, they held fast their individual integrity.

GRAND CHAPTER OF LOUISIANA.

We have been politely favored by Comp. Risk, G. S. with an early copy of the proceedings at this Grand Chapter, had at its annual convocation at New Orleans in February last. The representatives of eleven Chapters were present at the opening. The address of the G. H. P. Comp. Amos Adams, is a brief but comprehensive and well written paper. We give the following extract:—

> There are *now* no jaring interests or conflicting claims of jurisdiction in R. A. Masonry, as in time past in this State. All are united under one head, and now, that peace and harmony are restored among us, I would suggest to the G. Chapter whether something ought not to be done to place the Past G. Officers of the former G. Chapter of this State, who have placed themselves under our jurisdiction, in a position to enjoy the rights and privileges, in this G. Chapter, which they formerly enjoyed under the former Grand Chapter; it seems to me but a simple act of justice.
>
> In September next, the G. G. Chapter of the United States meets at Hartford, Conn., at the regular Triennial Convocation. At the meeting, a resolution will probaly be acted upon, to locate permanently the sittings of the G. G. Chapter, as a part of the unfinished business of its last session at Lexington. The proposition was to make the permanent location at Baltimore. A resolution will also be acted upon, proposing to abandon the jurisdiction of the Past Master's Degree; also to rescind or change the action of the G. G. Chapter, with regard to the Royal and Select Master's Degrees. It would be well for the G. Chapter, to instruct their Delegates to the G. G. Chapter, so that they can act advisedly upon these matters.
>
> I learn with regret that, during the present session of the G. Chapter, we shall be deprived of the presence and counsel of our Past M. E. G. H. Priest, T. H. Lewis. From the establishment of this G. Chapter to the present time, his seat has been vacant but once, and then he was compelled to be absent from pressing business. He has been the only representative this G. Chapter has ever had, in the G. G. Chapter at its Triennial Sessions, and, as G. G. Scribe, he has promulgated, or caused to be promulgated the present work of the G. Chapter, causing a uniformity throughout. I would suggest that, for his eminent and useful services, from the establishment of this G. Chapter, up to the present time, some token of regard and appreciation be tendered to him.
>
> I congratulate the M. W. G Lodge upon the cheering prospect of a speedy and certain extinquishment of the debt upon the G. Lodge Hall; though properly not a subject for notice or comment by the G. Chapter, yet, though the establishment of that noble Charity is to affect Craft Masonry more immediately, it will have a happy and beneficial effect in each and every branch of the Order.
>
> A commencement has been made by the G. Chapter towards forming a Library, as you will see by the G. Secretary's Report. If a small sum is placed annually in the hands of the G. Secretary, to add, from time to time, such Masonic works as he, or a committee appointed for the purpose, shall deem useful, in a few years, almost impreceptibly, the G. Chapter will be in possession of a valuable and useful Library.
>
> Masonry in the State of Louisiana, is, at this time, united, prosperous and popular; and, as a consequence, many are knocking at its portals for admission; most, we hope and believe, from a proper appreciation of the ends, aims, and excellence of the Order; but there are, doubtless, *some* who from *selfish and mercenary* motives, seek to obtain admission. During a time of prosperity, then, we should be doubly careful to guard our portals. Personal feeling should not influence us, either to reject a worthy applicant, or to recommend an unworthy one. Let us be sure that none enter but such as we feel convinced are actuated by proper motives, and such as we feel satisfied will be an ornament to Masonry.

The report of the committee on foreign correspondence is from the pen of Comp. J. Q. A. Fellows, and is drawn up with eminent ability. We have read it with great interest, and should be pleased to notice it at some length, were not our pages occupied. The committee give the following from the report of the committee of correspondence in the Grand Chapter of North Carolina. We commend it as worthy of a place in every Masonic Hall in the land:—

> "They believe that harmony is the strength and support of all institutions; that it should prevail in every branch of the great Masonic family; that it should be cherished by every Brother, individually and collectively; that all other aspirations should unhesitatingly be sacrificed for its maintenance; that it should not be disturbed by intemperate debate, by personal implications, or by impolitic legislation; in fact, that it should operate as a charm to reconcile all conflicting opinions and issues; to settle all matters of dispute; to check the utterance of exciting language; to promote social feelings and intercourse; to inspire to good resolutions; to check evil, and to bring about a happy arrangement of all difficulties, misunderstandings, disputes, contentions and dissatisfactions which may, at the present time, unfortunately, exist within the Masonic bounds."

In accordance with the suggestion of the G. H. P. the Grand Chapter adopted the following resolution in reference to the P. G. officers of the former G. Chapter:—

Resolved, That the Past Grand Officers of the former Grand Chapter of the State of Lousiana, who are now members of Chapters under this Grand Charter, be entitled to the same rank and privileges as are enjoyed by the Past Grand Officers of this Grand Chapter.

The following resolution was also adopted as a mark of respect to the estimable Companion named in it:—

Resolved, That a Committee be appointed to procure a P. G. H. Priest's Jewel, to be presented to our Past M. E. H. Priest Thomas H. Lewis, as a mark of the appreciation of his eminent services, and of the regard entertained towards him, by this Grand Chapter.

MASONIC CHARITY.

"By their Fruits ye shall know them."—*Matt.* vii. 20.

It is sometimes asked, what practical good Masonry is doing? As a practical answer to this inquiry we refer to the following report, made to the Grand Lodge of Louisiana, at its recent annual communication:—

To the M. W., the Grand Lodge of the State of Louisiana:

It is deemed incumbent upon those having charge of Louisiana Relief Lodge, No. 1, to report to the Grand Lodge something more than the mere list of officers and members, at the close of the past, and the commencement of the present, Masonic year; that, in fact, as the La. Relief Lodge was created for a certain specified purpose, the *work* done by the Lodge during the past year, should also form a part of its Report. In accordance with the above, the following is presented as a general synopsis of its labors during the past year, as *addenda* to the formal Returns, and as a part thereof.

Before the close of the year 1854, the Lodge purchased in the Greenwood Cemetery, at the cost of three hundred and sixty dollars ($360) eighteen lots of ground, for a burial place for the dead. On this ground it has commenced the erection of a Tomb, at a cost, when completed, of about twentyeight hundred dollars, ($2800.) This Tomb is now nearly completed. In this ground and tomb there have been buried the remains of thirteen Brothers, nine of them at the charge of this Lodge, and two of the others at the charge of two of the Lodges contributing to this Lodge.

During the past season another epidemic spread desolation in our midst, and called for much assistance from the Relief Lodge. This was bestowed to an amount exceeding twelve hundred dollars, in addition to the ordinary and usual relief, the cost of the place of burial of those who died, and over the ordinary revenues of the Lodge. The means to meet these heavy expenses were obtained, four hundred and eighty dollars, from the Grand Lodge, as an advance of interest for one year on the six thousand dollar note of the Grand Lodge, held by the Relief Lodge, and by a loan of seven hundred and fifty dollars, the payment of which the Board of Directors of the Grand Lodge Hall has assumed, on account of the note above named. The Board of Directors has also assumed, on the same account, the payment of the cost of erecting the Tomb above mentioned, which will leave a balance due on said note of twentyfive hundred dollars (2500). As this is invested in the Grand Lodge Hall, it is proposed to let it there remain, unless another epidemic should arise to call for its immediate use. This idea seems the more proper, when we consider that this money was sent here for the necessity of the epidemic of 1853, and not to relieve the Lodges from the ordinary calls of charity.

The total amount of relief granted by the Lodge during the past year is about twentyeight hundred dollars, (2800) the general summary of which, including the exact amount of relief granted in former years, is as follows:—

RELIEF GRANTED TO

	MASONS OF LOUISIANA.	OF OTHER JURISDICTIONS.	WIDOWS AND ORPHANS OF LA.	OF OTHER JURISDICTIONS.	TOTAL.
1852,	$ 5 00	$ 293 00	$ 55 00	$ 253 75	$ 696 75
1853,	57 00	1,323 50	121 00	894 50	2,396 00
1854,	75 00	907 20	319 60	766 85	2,068 55
1855,	84 00	1,227 00	384 25	1,101 50	2,796 75
Total,	$221 00	$3,750 70	$879 85	$3,016 60	$7,868 15

The amounts above set forth embrace nothing whatever granted to members or the families of members, belonging to the Lodges associated in the Relief Lodge; nor do the amounts for 1855 contain the cost of a Burial Place, nor of the vaults or graves in which the Brothers were buried.

THE RELIEF GRANTED IN 1855, WAS TO

MASONS FROM		MASONS FROM		WIDOWS AND ORPHANS FROM	
Arkansas,	$84 00	Massachusetts,	22 00	Arkansas,	$25 00
Connecticut,	230 45	New York,	40 00	England,	50 00
California.	25 00	North Carolina,	97 00	Illinois,	20 00
Canada West,	20 00	Nova Scotia,	13 00	Louisiana,	384 25
France,	12 00	Ohio,	10 00	Maryland,	123 00
England,	10 00	Pennsylvania,	148 00	Ohio,	30 00
Georgia,	109 25	Rhode Island,	42 70	Scotland,	121 00
Germany,	54 50	South Carolina,	94 50	South Carolina,	278 50
Indiana,	15 00	Texas,	20 00	Texas,	140 00
Ireland,	55 00	Tennessee,	16 00	Vermont,	50 00
Louisiana,	84 00	*Unknown*,	21 00	Virginia,	200 00
Michigan,	3 00			*Unknown*,	45 00
Mississippi,	30 00		$1,311 00		
Mexico,	45 00			Total to widows and orphans,	$1,485 75
				Total to Masons,	1,311 00

Total of relief granted during the year 1855,	$2,796 75
The expenses of the Lodge during the year have been	95 40

This amount includes the pay of Tyler, Secretary, printing, etc. etc.

From the above it clearly appears that the largest part of the relief bestowed has been upon Masons, (or their widows and orphans), coming from other jurisdictions. This fact, among others, has prompted the members of the Relief Lodge to bring particularly to the notice of the Grand Lodge, and through her to the constituents of it and the other Grand Lodges, several matters which they deem of great and paramount importance.

From the returns it will be perceived that but eleven of the twenty Lodges in New Orleans are associated in the Relief Lodge, and as two of those have entered it only at the close of the past year, and two others, from the poverty of their treasuries, have been unable to pay their monthly assessments at any time during the past year, the whole burden of relief has been thrown upon *seven*

Lodges. The membership of these *seven* Lodges being, in the aggregate, about four hundred and sixtyfour, the sum received from them amount to, say, $1400. Had the other *thirteen* Lodges contributed in proportion, the deficiency of $1500 which the Lodge was under the necessity of borrowing, would have been met, and relief granted in cases which had to be refused. It seems no more than just, according to our duties as Masons, that the other Lodges in this city should bear a portion of the burden of Charity. The existence of the Relief Lodge is well known, and Masons in distress soon find upon whom to call, and thus the non-contributing Lodges are in a great measure deprived of the satisfaction of relieving a distressed Brother. Truth also compels us to say, however painful it may be to do so, that many cases of distress have been directed to the officers of the Relief Lodge by the officers and members of Lodges who are not members of this Lodge, and who have never contributed anything to its funds.

Another matter for which there appears to be no remedy, is the amount of imposition daily attempted to be practised upon us. Many Grand Lodges neglect to publish with their proceedings a list of their members, so that no means is afforded us to discover, until it is too late, that we have been imposed upon. But this would be of less consequence, if Lodges written to, on relief being granted to one claiming membership of such Lodge, would reply to our communications, and inform us of the worthiness or unworthiness of the applicant. Yet, in but one instance has a Lodge responded to any communication from this Lodge. Repeatedly have Lodges of other jurisdictions been written to, but no answer has been vouchsafed us. It would be some little satisfaction for us to know that our charity has been worthily bestowed, yet we are often compelled to the unpleasant belief that in almost every instance of relief granted to strangers, the recipients were unworthy. For even after the most solemn promise to write immediately after reaching their homes, in but two instances during the year past has an acknowledgment been received from the Brothers relieved ; and, as said above, but in one instance has a communication been received from the Lodge of which the Brother claimed to be a member. We have dwelt upon this subject to this length, for two reasons: first, that we have a right to complain of the conduct of Lodges of other jurisdictions, which we can only do through the medium of our Grand Lodge and theirs ; and, secondly, to explain to many at home the grounds we have for distrusting nearly every Brother who comes a stranger among us, and is an applicant for relief. The officers of this Lodge have been complained of for a want of Masonic charity, in refusing assistance to those who, passing through our city are in want of means to go on, and which we have not in our treasury to give. The rule the officers of this Lodge have adopted, is—to furnish assistance to a sick Brother, to bury the dead, and relieve those widows and orphans among us whose antecedents we know. If, after all this is done, there should be anything remaining in the treasury, then to loan it to those among us temporarily, to enable them to return to their homes, and, judging from past experience, with no expectation of having it refunded.

Such are the resources and expenditures of Louisiana Relief Lodge, No. 1, and a faint idea of the system by which the relief it grants is dispensed. Yet, its members feel that it is a safeguard from frequent and repeated imposition, and should its course heretofore meet the approval of the Grand Lodge, and be a sufficient inducement to our sister Lodges in this city to join us, our hope and wish will be accomplished, and we shall be encouraged to perfect its system and carry on the work so happily begun.

All of which is respectfully and fraternally submitted.

In behalf of Lousiana Relief Lodge, No. 1,
J. Q. A. Fellows, W. M.

New Orleans, 6th February, 1856.

GRAND LODGE OF CALIFORNIA.

The Grand Lodge of California held its annual communication at Sacramento, commencing on the 6th May. The M. W. Brother Wm. H. Howard, Esq. opened the session in an address, distinguished, as was its predecessor of last year, for great good sense and elegance of composition. "If on a former occasion," says our Brother, "I had abundant reason to congratulate you on the prosperous condition of our beloved Order, both at home and abroad, I am happy in being able to add that the experience of another year has only increased the just causes for a renewal of those congratulations; for we have again been blessed with health and plenty, and the seething elements of discord and confusion have found no abiding place within our peaceful borders. May I hope that the deliberations of this Grand Body may be promotive of a like result, and that its every act will be such as may safely be subjected to the most rigid scrutiny, under the acknowledged teachings and requirements of the Order, and meet with the approval of Him whom we have addressed as our Supreme Head."

THE LATE BROTHER STOWELL.

The loss of this excellent officer and kind hearted Brother, is thus beautifully and feelingly brought to the notice of the Grand Lodge:—

> Although we have been signally blessed, as in time past, amid the surrounding elements of happiness and prosperity, and the pathway of the departing year has been strewn with many pleasant reminiscences and grateful remembrances, yet am I reminded by the absence of at least one familiar face, that death has been among us, and that even in our own sunny clime, where the ravages of the pestilence which has so cruelly decimated our Brethren abroad, has scarce been known or felt, the mildew blight of disease will occasionally fasten upon the vitals of its victim and do its sad workings, as if to remind us of the frail tenure by which our earthly existence is held, and to admonish us to be ever ready for the change which sooner or later awaits us. It is Levi Stowell, so long our Grand Secretary, whose name has been added to the slowly accumulating list of our departed friends, and whose well known and familiar face is no longer seen among us. The earth has closed over his remains, and the tears of affection have fallen as the dew-drops that nightly gather on the green-sward that covers his last resting place. But Masonry mourns not her lost ones as those who have no hope. Her teachings admonish us that death is but a change of condition : a transition through darkness to light : a removal of the veil and casting off of the shackles that obscure the vision and fetter the immortal energies of the spirit. May it have been

thus with our departed Brother, and may we meet him in that holy and happy land, where life is immortality and the consciousness of its existence eternal."

INCREASE OF LODGES AND MEMBERS.

Our Brother states that since the last annual communication he has granted Dispensations to open and hold twentythree Lodges. "These in addition to the Chartered Lodges, and the three whose Dispensations were continued under the direction of the Grand Lodge, make the present number of working Lodges *one hundred*, with an aggregate membership of about *four thousand*. This exhibition shows the usual rapid increase that has heretofore characterized our jurisdiction, though not calculated, in my opinion, to give rise to just grounds of apprehension, further than may naturally attach to a rapid growth ; for I have reason to believe that the doors of our Lodges have been guarded with increased vigilance, and that Dispensations for new Lodges have been applied for only under circumstances that suggested the manifest propriety of granting them."

In connection with this topic, he addresses to the Brethren of his jurisdiction the following words of caution and wise counsel :—

> "In view, however, of the importance of a matter that has been so frequently adverted to, and has awakened the apprehensions of the reflecting and experienced Mason, both here and elsewhere, as to the probable result, it may not be deemed inappropriate to allude again to the danger that naturally attaches to such an accession to our ranks, and the remissness that is too apt to obtain where a Lodge is crowded with applications for the mysteries of Masonry. I would through this channel also admonish the Brethren of the jurisdiction to look well to the material they are working into the Masonic edifice. If there be any defect, such as will not stand the test of the most rigid scrutiny, reject it,—it is unfit for use. It is better in a matter of such grave importance, to reject through the operation of a safe, even though stringent course of policy, several worthy applicants, than by its converse to admit one of doubtful reputation, whatever may be the motive for so doing. The former class may renew their applications in due course of time ; and with the more intimate knowledge of their true character that would naturally obtain after the occurrence of such an event, are more than likely to have justice done them ; while the latter, when once invested with power, are not apt to be over scrupulous as to its use, either within or without the Lodge, for the accomplishing of any desired object, and sometimes injure both the Lodge and the Fraternity by a general reputation for unworthiness, without the ability to define any particular act that would secure their ejection.
>
> "Nor does it suffice that nothing can be said against an applicant for our mysteries. Equal diligence should be exercised in ascertaining what can be urged in his favor. *Negative* virtues will not answer. His recommendations should be of a *positive* nature, and show that he could *add to* the reputation of the Institution instead of having to *borrow from* it. Otherwise, he had better remain without the Lodge until better qualified to prove useful within it.
>
> "Beware, also, of any temptation to do work for the sake of adding to the pecuniary resources of the Lodge, or including among its members those who would wield influence by means of either wealth or station. Forget not to try the rich and the poor, the man of influence and him of humble station by the same standard, and fearlessly reject both alike, where there is any moral unfitness that would require correction in the Lodge. A Masonic Lodge is not a proper place to admit an unworthy applicant for the purpose of *correcting* errors and irregularities that existed *previous* to his proposed introduction. *There is danger in the experiment*."

LODGE OF INSTRUCTION.

In February last our Brother says, he granted a Dispensation for a Lodge of Instruction in San Francisco, to be composed of the officers and such of the members of the Lodges as should think proper to unite in the measure. In reference to the results to be anticipated from it, he remarks :—

> "Lodges of this description will, in my opinion, prove valuable auxiliaries towards the establishing of uniformity of work, a desideratum once deemed almost beyond the possibility of accomplishment, though, of late, proving itself to be of practical attainment. I have no doubt but that the formation of this Lodge, vested as it is, with such powers only as are necessary to the consummation of its purposes, will lead to the establishing of others of like character in other parts of the State, and increased facilities for the more easy attainment of the work and lectures of the Grand Lodge, will thereby be afforded the Brethren, generally, of the jurisdiction.
>
> "There are other benefits which will naturally follow the more frequent assembling together in one body of the members of the different Lodges, united together, as they will be, for the accomplishment of a particular object, and by unity of purpose and action engendering and promoting unity of feeling and sentiment, and preserving that peace and harmony which are the acknowledged strength and support of the Institution. I trust that the Grand Lodge will, by its continuance of this Dispensation, encourage the establishing of other Lodges of Instruction ; a result which would doubtless follow its favorable action."

UNIFORMITY OF WORK.

The views of the address on this important subject, are so accordant with good taste and common sense, that we take especial pleasure in transferring them to our pages :—

> "The subject of uniformity of work will, I presume, engage the attention of the Grand Lodge during its present Communication. It has heretofore been left in the hands of the committee to which it was referred, without exemplification, and with no further action on the part of the Grand Lodge, than the adoption of the committee's report. Sufficient time has now elapsed to enable the Lodges to judge of its relative merits, and to require an investigation of its claims to propriety and correctness. I would therefore recommend that the Grand Lodge set apart a certain portion of its time for the exemplification of the work, and the rehearsal of the lectures of each degree, so as to enable the Representatives of the Lodges to take such action thereon as may be deemed necessary and proper. I see no obstacle in the way of a proper disposition of the matter, under a candid and dispassionate investigation, such as is justly its due. Masonry has nothing to fear from such investigation. There is nothing within its body that can not with propriety be subjected to the test of reason and common sense, and where anything is found incapable of such test, it should be rejected as unworthy our consideration. These remarks I conceive to be particularly applicable to its Ritual, where it is amenable to the objection of a redundancy of verbiage, or inappropriateness of diction. It

should, I think, be composed of the fewest number of words, fraught with the most appropriate and significant meaning, and arranged with due reference to the grammatical structure and requirements of the language."

THE CONCLUSION.

Our Brother concludes his admirable address in the following appropriate and truthful words:—

"You will pardon me for again alluding to the weighty responsibility resting upon you, no less than myself, as representatives of a wide-extended and rapidly increasing brotherhood, whose interests are necessarily involved in our action, and their prosperity and well-being dependent upon the faithful and efficient discharge of the trust which they have committed to our care.

"This can be done only by the exercise of extreme caution and circumspection in all our acts, whether of a local or general character, and with an eye to the general good, no less than the local benefit to be conferred.

"In the pursuit of any favorite object, and with the imperfections naturally attaching to us, our feelings are ever prone to enlistment, and are liable to receive a predjudical tinge, if care be not taken to circumscribe them within the due bounds of Masonic propriety. When of a local origin and character, and tinctured with an illiberal and sectional predjudice, they become unworthy alike, both of the Lodge and the individual members who may entertain them, and should be discarded as inimical to our best interests, wherever or however they may be exercised. There should be no benefit sought for or conferred, that would in the slightest degree involve the sacrifice of a correct principle, or infringe upon a just right. Our highest and most legitimate benefits are of a social and moral character, and are founded in interests that are not liable to clash when their pursuit is divested of all impropriety of motive. Corresponding action is likely to follow what may be regarded as the originating and governing motive that led to it. While then our motives are pure and correct, we may with confidence expect to realize the acknowledged purpose of our organization, and confer benefits of a character that will meet with a just appreciation on the part of a numerous and enlightened constituency. It is thus, too, that we may expect to gain the approval and secure the aid of HIM, whom to invoke as our Supreme Head is but a solemn mockery, unless the sincerity of our motives can be evinced by the correctness of our action. May such be our course, and may HE, whose aid we have invoked, and who, as an auxiliary towards the accomplishment of HIS all-wise purposes, has brought us safely through the trials of the past, and spread before us the anticipations of a bright and useful future, of those immutable principles by which we profess to be governed, and prompt us continually to the exercise of every feeling of heart and faculty of mind, that will promote the true interests of the Craft, and make our deliberations a blessing to the Lodges and Masons of our jurisdiction."

The rapid increase of the Order in California is without a precedent in the formation of States. It is, seemingly, but yesterday that the first Lodge was established there,—to day there are *one hundred!* and all in a highly prosperous and sound condition! Who, in view of such a fact, can doubt that there is a principle in Masonry congenial to the soul of man, and conducive to his social and moral necessities!

EXCERPTA.

[Chiefly from the report of the committee on correspondence, and proceedings of the Grand Lodge of Vermont.]

Initiation of Sojourners.—In connection with the proceedings is the making of Masons in one Jurisdiction out of material belonging to another. The magnitude of this evil is one your Committee cannot pass over; too baneful an instance of the evil having come before their own eyes. And your Committee would recommend the passage of a resolution by the Grand Lodge strictly forbidding any Masonic intercourse by Masons under its Jurisdiction with those who have been made in another Jurisdiction out of material belonging to this, or with one who has been rejected by a Lodge in this Jurisdiction and afterwards made a Mason in a Lodge belonging to another. The evils arising from a person who had been rejected, afterwards returning as a visitor, come home to each one of us, even although in the opinion of your Committee a Lodge would be fully justified in refusing to receive such a visitor, still as there is some difference of opinion in regard to such power, it is highly important for the Grand Lodge to settle the matter definitely, for it seems to your Committee any other course than refusing to receive such a visitor would destroy the very ground work of our Order.

Masonic Sign Boards and Pedlers.—The Grand Master's Address contains one subject which seemed at this time very proper for consideration, and that is, the practice of putting Masonic symbols upon signs, and in any way making use of Masonry to forward the interests of trade. The practice is one which must be abhorrent to the feelings of every right minded Mason. It has been the fortune of the chairman of your committee, from his position in his own Lodge and residing upon this thoroughfare of summer travel, to have had this practice of travelling Masonry thrust upon him. Some have one thing to sell, and some another, each "his own axe to grind," as the phrase is; holding in one hand his diploma, and in the other his merchandize, and in the name of our holy brotherhood, asking us to buy. Is this right? Should it be tolerated? To me, it is like turning the House of the Lord (if I may use the expression,) into a place for the money changers. Masonry never contemplated any such species of prostitution.

Right of Visit.—By the Grand Lodge of Maryland—*Resolved*, "That to visit a Lodge, except by such officers of the Grand Lodge as have constitutional or prerogative right so to do, is a matter of *favor* and not of *right*, and that a presiding officer should not offend a sitting member by admitting a visitor, if a member present shall declare in open Lodge he cannot sit with him."

A Mason's Duty.—A Mason's duty is an exalted one. In his teachings he is reminded, as a member of the wide spread Fraternity, that he is to educate, to clothe, to cherish and protect the widow and the orphan; to lift the poor stricken widow from the dark tabernacle of despair; to dry her tears and smooth the troubled waters of her distress. Thrice happy is that Brother who is the glorious inheritor of that high and ennobling quality, which opens in each heart a little heaven. It is the brightest jewel in a Freemason's Casket, and is the chief characteristic of a virtuous and liberal mind. Charity extends beyond the grave through the boundless realms of eternity."

Rights of Jurisdiction.—By the Grand Lodge of the District of Columbia—*Resolved*, "That this Grand Lodge deems the establishment of a Subordinate Lodge within the limits of the jurisdiction of any existing Grand Lodge, by a foreign or domestic sister Grand Lodge, an unjust and unwarrantable interference with the rightful and exclusive Masonic power, of such existing Lodge." [This sounds oddly in view of the recent recognition by this Grand Lodge, of the body recently formed as a Grand Lodge in Canada, "within the limits of the jurisdiction," of the Grand Lodge of England.]

Periodicals.—By the Grand Lodge of Vermont—Your Committee to whom was referred the subject of patronizing Masonic Publications have had the same under consideration and beg leave to report, that in their opinion, the interests of Freemasonry would be greatly promoted, and its usefulness materially enlarged by a faithful perusal on the part of our Brethren of some one or more of the several valuable periodicals and other publications, devoted to our cause, now being issued in the United States.

REPUBLICAN LODGE, GREENFIELD.

You are all well aware that our beautiful Masonic edifice has often been assailed by foes without and traitors within; but like every thing that has truth for its basis, it has only gained brightness by collision,—fame by slander,—strength by opposition and temporary defeat. A few years since, and a blight, deadly as the grave itself, came upon the institution. Like the blast of the hurricane, the whirlwind of popular displeasure, raised by ambition, fanaticism and ignorance, came upon her, and for a time she bowed before the blast. This Lodge closed its doors and surrendered its charter. But Masons, firm and unchanged as the principles they represented, still remained; the fire kindled within faithful hearts went not out, and when the fury of the storm was over, they were found, like the faithful ones commemorated of old, with their lamps trimmed and burning.

Here the altar to love, to faithfulness, to truth, has again been erected; and around it they gather,—a few, left from the company called, we trust, to the Grand Lodge above,—to mingle their joys with ours, their younger Brethren, and by their patience and fortitude stimulate us to hold fast the ancient landmarks delivered to us,—to press forward unto the great source of light,—until at last, the East is attained, and the Sun of Righteousness envelopes us with its purifying and justifying rays. With gladness we welcome them among us, whose hearts and whose hands failed not as the ark passed over Jordan, who are still with us to rejoice in the fruits of the promised land;—the toils of the wilderness passed,—the remembrance of the manna that failed not gratefully thought upon. May the light which then guided them shine upon calm and untroubled days, until welcomed and accepted, they are passed by the Grand Tyler, death, to that happy home, where no repassing takes place,—but all is perfect peace and rest,—an everlasting home.—Flint.

SECRETARIES
OF THE GRAND CHAPTERS OF THE SEVERAL STATES.

Alabama,	A. P. Pfister,	Montgomery.
Arkansas,	J. E. Reardon,	Little Rock.
California,	T. A. Thomas,	Sacramento.
Connecticut,	E. G. Storer,	New Haven.
Florida,	John B. Taylor,	Tallahassee.
Georgia,	B. B. Russell,	Augusta.
Illinois,	H. G. Reynolds,	Knoxville.
Indiana,	F. King,	Indianapolis.
Iowa,	T. S. Parvin,	Muscatine.
Kentucky,	Philip Swigert,	Frankfort.
Louisiana,	Samuel G. Risk,	New Orleans.
Maine,	Ira Berry,	Portland.
Maryland,	Joseph Robinson,	Baltimore.
Massachusetts,	Thomas Waterman,	Boston.
Michigan,	R. S. Cheney,	Detroit.
Mississippi,	R. W. T. Daniel,	Vicksburg.
Missouri,	A. O'Sullivan,	St. Louis.
New Hampshire,	Horace Chase,	Hopkinton.
New York,	John O. Cole,	Albany.
North Carolina,	Thomas B. Carr,	Wilmington.
Ohio,	John D. Caldwell,	Cincinnati.
Pennsylvania,	Wm. H. Adams,	Philadelphia.
Rhode Island,	Wm. C. Barker,	Providence.
South Carolina,	E. Thayer,	Charleston.
Tennessee,	C. A. Fuller,	Nashville.
Texas,	J. M. Hall,	Crockett.
Vermont,	J. B. Hollenbeck,	Burlington.
Virginia,	John Dove,	Richmond.
Wisconsin,	Wm. R. Smith,	Mineral Point.

Secretary of the Gen. Grand Chapter of the United States, Benjamin B. French, Washington, D. C.

CORRESPONDENCE.

Pepperell, April 4, 1856.

My Dear Brother and Sir Knight,—I received a notice from you a few weeks since of the Quarterly meeting of the Grand Lodge. It was not in my power to attend. I have recently been surrounded with sickness and death. I fondly hoped to have been with you on the 27th of December, but cares prevented. My mother died the 6th ult , aged 75 years, 7 months 15 days. A mother in Israel has fallen. The widow of a Freemason, and the mother of a Freemason, has gone home. I stood by her bed-side on the morning of her death. She knew me, but could not speak. I repeated to her, before life's flickering taper had ebbed its finish, those words which our blessed Saviour said to the weeping sisters of Lazarus: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live:" having finished these lines, the powers of nature had ceased their operations, the spirit had taken its flight to *Him* who gave it. All is still here as the chambers of death. I am alone! No! I find consolation in God's word, and the holy science of Freemasonry. I can say of my mother, what Napoleon said of his—"The head of a man on the shoulders of a woman." She was possessed of the brightest talents, and always kind to the poor.

During the rage of Anti-Masonry, my mother was ever the friend of our Order; while some other women in this section, were thorns to their husbands and relatives. Her voice will never welcome me home from the Lodge again. It will come now from the spirit world in *angelic tones*.

She was the daughter of Capt. Benjamin Fletcher, of Chelmsford, who met, for the first time, the British regulars at Concord, on the 19th of April, 1775. He told me when I was a lad, that "when he first saw the British regulars with their splendid uniforms, their burnished muskets in the noon-tide sun, it seemed to him that his heart would leap from his mouth; but after the first fire, all fear vanished." He saw the brave Capt. Davis of Acton fall. He served as a Lieutenant under Washington through a great part of the Revolutionary war. I have some relics, which he wore in those days of trial, and value them very highly. I feel an honest degree of pride in the relation which I bear to both of my grand fathers. Capt. *Edmund Bancroft*, of Pepperell, was born on the top of Bunker Hill, in Charlestown, November 23d, 1726. He was ever ready at the call of danger, and ever foremost in the hour of need. On the 17th of June, 1775, he was one of those who carried refreshments to Col. *William Prescott's* forlorn hope! We do not have such men at the present day.

My Dear Brother—For ten or twelve years past, I have been tied, as the millstone is tied to the pivot. I hope to be with you next June. There has not been a meeting of the Grand Lodge, Chapter or Encampment, but what my mind has been present, although the body was absent. Many whom I knew there, have gone home, and we too must soon follow them. Our Lodge meeting in February was held by each member at home. The inclemency of the weather and bad state of the roads forbid our meeting. In March, we had a goodly number present, and we are doing work, not in a hurried way, but with *care* and *caution*. Our next monthly meeting will be at Mason's Hall, in Groton, 14th of April, at 1 o'clock P. M. We do not meet in the evening now, as many of the Brethren return by railroad.

Every Lodge should have a library of its own; and Freemasons should study more, if they wish to be good workmen. We are all scholars in this vast school of sublime science. I hope at some future day to have my numbers of your Magazine bound, to adorn my private library. It is a treat to my mind to look them over and hold sweet converse with those who have taken the *degree* of *eternity* before me. We have but few Masons in this section who are given much to reading. Some of our members who were well *posted* in the work and lectures, have left for distant realms, which makes the master's task severe, when there is work to be done. A Master of a Lodge should have his mind clear as crystal, and the work in his head.

I learn by the Magazine you have been to Europe. Did you visit the *Des Invalides* at Paris? Did you converse with any of the old *guard* of Napoleon? Did you see Napoleon's body in the Sarcophagus? If you did—how beautifully the following lines must have come to your mind:—

> "Here, contemplative traveller, pray thee come,
> Behold bright genius—grandeur in the tomb!
> As great a conqueror as e'er drew breath—
> First by ambition, conquered then by death.
> Fate sealed his date; his name expanded flies,
> On fame's proud pinions, mounting to the skies.
> Long as the Isle of St. Helena stands,
> And sea surrounds these high majestic strands—
> So long the loud obstreperous trump of fame,
> Shall to future ages sound *Napoleon's name*."

The above lines were written in an Album, kept at the *tomb* of Napoleon, on the Island of St. Helena.

Yours in Masonic bonds,
LUTHER S. BANCROFT.

C. W. Moore, Esq.

Obituary.

BROTHER H. M. PROTHRO.

AT a called meeting of Mackey Lodge, No. 122, of Ancient, Free and Accepted Masons, met in their Hall in the town of Ringgold, Bienville Parish, Louisiana, March 29th, A. D. 1856, A. L. 5856, for the purpose of adopting appropriate resolutions relative to the death of our worthy Brother Secretary Hartwell M. Prothro, who died on the 15th inst., the following preamble and resolutions were read and unanimously adopted:—

Whereas the great Architect of the Universe in the dispensation of an allwise Providence, has been pleased to remove from us by death our much esteemed and worthy Brother H. M. Prothro, and as the high respect we entertain for his memory, demands from us an expression of our feelings on the occasion, be it therefore

Resolved, That we deeply deplore his untimely death,* and that in it society has lost a most valued citizen, the Masonic Fraternity an inestimable and worthy member, this Lodge an efficient and faithful officer, and the community in which he lived, a warm and devoted friend—as a citizen he was prompt and efficient in the discharge of every duty; as a friend always true and generous; as a husband kind and affectionate; as a Mason pure, zealous and faithful, devoted to the Order, and one whose example was worthy of all imitation.

Resolved, That as a testimonial of the high regard we entertain for our departed Brother and friend, we wear the usual Masonic badge of mourning for thirty days, and that the jewels and furniture of the Lodge be dressed in mourning for the same period.

Resolved, That we tender our heartfelt sympathy to the afflicted widow, parents and relatives of our deceased worthy Brother, in the loss of a faithful and affectionate husband, a kind and dutiful son, and a true and trusty friend.

Resolved, That a copy of this preamble and accompanying resolutions, under seal of the Lodge, be presented to the bereaved wife and parents of our deceased Brother.

Resolved, That these proceedings be entered on the minutes of the Lodge; and that a copy be sent to the Freemasons' Magazine, Boston, and the Louisiana Baptist, Mount Lebanon, with a request that they publish the same.

J. M. DENSON,
B. S. ALLUMS, } *Committee.*
ALEX. J. KOBB,

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* Brother Prothro, was killed by the explosion of the steamboat Alabama, two miles below Campte, on Red River, the 15th of March last. He was never found.

MASONIC CHIT CHAT.

Supreme Councils, 33*d*.—In answer to the inquiry of a correspondent, we state, that there are *two*—and only two Supreme Councils 33d in the United States. One of thsee has its seat at Charleston, S. C., and the other at Boston. The body organized as such, at New Orleans some years ago, is not now in existence. The respective jurisdictions of these bodies were precisely defined and settled in 1813. Br. Mackey, in his Lexicon, says, the jurisdiction of the Northern Council, "is distributed over the northern, north-western, and north-eastern parts of the United States." The jurisdiction of the Southern Council embraces the Southern and South-western States. We believe this answers the inquiry of our correspondent. The only Deputy of the Northern Council in the western States, (including Ohio, Indiana, Michigan, Illinois, Iowa, Wisconsin, and Minnesota) is Br. K. H. Van Rensselaer, of Cambridge, Ohio.

☞A correspondent at Hartland, Vermont, writes as follows :—

"The Lodges in Windsor County are doing a good business, and Masonry appears to be better appreciated now than at any former period. There are five Lodges at work in this county, and another under Dispensation—there are also two Chapters at work, and two Councils of Royal and Select Masters. An Encampment was organized at Windsor, by the Grand Master Potter, in March last, and ten Companions have been Knighted, with applications for fifteen more.

☞We understand the Grand Lodge of the District of Columbia has recognized the Grand Lodge of Canada. When the Grand Lodge of England was asked her opinion as to the regularity of the Phillips' Grand Lodge,—a body which had been formed by recusant Lodges within the jurisdiction of the regular Grand Lodge of New York,—she gave it frankly and fully in favor of law and order.

The Grand Lodge of Maine, at its late session, laid the question of recognition on the table by a majority of *one*.

Celebration at Springfield.—We learn that Hampden Lodge, and the other Lodges in the Western part of the State, will unite in celebrating the approaching anniversary of the Nativity of St. John the Baptist, at Springfield, on the 24th instant. The Lodges and Brethren generally, in other sections of the State, will be invited to attend. We understand the De Molay Encampment of this city has been invited to do escort duty.

Since writing the article, headed "Amicable Lodge," we have heard of the death of the venerable Samuel Phillips Prescott Fay, of Cambridge ; for a long period Judge of Probate for the County of Middlesex, and as remarked in the Transcript, "a man universally respected and esteemed." He died on Sunday last, at the good old age of 73. He was a graduate of Harvard University, and was the oldest P. Grand Master living, but one, of the Grand body of this State.

☞A Quarterly Communication of theM. W. Grand Lodge of this Commonwealth, will be held in this city on the 11th inst. The Grand Chapter meets the evening previous.

☞We learn that the Brethren at Chicago, Illinois, having recently erected a new Temple for their accommodation, will Dedicate it in due form on the 24th instant, by a public procession, oration, &c.

Disinterment of the Remains of General Joseph Warren. A few weeks since, the late Dr. John C. Warren disinterred from the family tomb under St. Paul's Church, the remains of his uncle, General Joseph Warren, who fell in the fight at Bunker Hill. The remains were placed in a stone urn, upon which an appropriate epitaph had been engraved. The skull was quite perfect, the chin still remaining. Behind one of the ears was seen an aperture, which indicated the place where the fatal ball entered which ended his brief but glorious career. The remains, with those of other members of the family, were placed in Forest Hills Cemetery.

THE

FREEMASONS'

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MASONRY vs. POLITICS.

Politically and socially—if not morally—the times in which we live are singularly out of joint. The politicians are making sad work with the machinery of government, and the reformers seem to be equally unfortunate in their attempts on the workings of the social system. There are doubtless public and social evils now, as there have been from the beginning, and as there will continue to be unto the end. But being neither politician nor reformer, we cheerfully leave all such evils to those who think they can cure them. It is not so however with all our Brethren. Many intelligent and talented Masons are to be found in the ranks of both, holding antagonistic relations to each other ; and as "every day's report but strengthens and confirms" the evidence that they have not all "learned to subdue their passions," either as politicians or reformers, it is not to be presumed that they have been more successful as Masons. When the "blood is up," men are apt to give vent to their feelings, and speech to our thoughts, without much regard to place or consequences. And although Masons are not all politicians, nor yet all social reformers, the Lodge-room is equally open to both. Here lies our present danger. The Lodge is a common centre, where men of every shade of political, religious, and social opinion, meet as on neutral ground ; and where all have a right to expect and demand, that their political and social preferences, or prejudices it may be, shall not be called in question, or their sensibilities offended, by the improper discussion of, or reference to matters, the introduction of which is forbidden alike by the laws and the genius of Masonry. Politically, there are no *cardinal points* in the Lodge-room. Masonically, there are *cardinal virtues*—and the first of these is Prudence.

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It is in times like the present—when the political world is agitated to its centre—when friends and neighbors are arrayed against each other on some abstract principle of government, or social reform—that there is imminent danger that the broad and conservative principles of our Institution may be forgotten, or in moments of excitement disregarded, and the angry elements of discord introduced where should dwell only fraternal kindness and peace. It is against this danger—never more imminent than now—that we would caution our Brethren, everywhere; and remind them, in the language of Masonry, that "no private piques or quarrels must be brought within the door of the Lodge; far less any quarrels about religion, or nations, or *State policy*," or "*politics*, as what never yet conduced to the welfare of the Lodge, nor ever will." Masonry admits not of sectional, political, or ecclesiastical distinctions; and its followers, in the same tolerant spirit, should everywhere and under all circumstances, rise superior to private prepossessions, to local prejudices and distinctions, and "blend their affections in the mutual endearments of brotherhood and charity." It is only by an earnest and determined persistence in enforcing a strict obedience to this wise command of the Masonic fathers, that we can hope to escape the storm which is now raging with mad violence around us. Masonry and Politics cannot dwell together. There is no affinity between them. The teachings of history in other lands abundantly illustrate this assertion. All past experience proves that whenever the bad Spirit of Politics has gained admission within the Lodge, the Genius of Masonry has retired behind the veils. It will always be so. And he who with reckless hands would open the door to it, or countenance its admission, can be regarded only as a traitor to his obligations and an enemy to the Institution.

But it is not enough that we exclude politics and other exciting topics of controversy from our Lodges. Masons owe a further duty to themselves individually, and to each other. They differ, as other men differ, in opinion on matters of public concernment and local interest; and they engage in all the exciting topics of the day,—manifesting as much zeal, and perhaps as much warmth of feeling, as other men. But, as a society of friends and Brethren, charged to "join in promoting each other's welfare," and in cultivating those purer sentiments of friendship, which form the golden-chain that links them together in a common brotherhood, among whom "no contention should ever exist," they are not at liberty to follow the pernicious example of partisans, and carry their political, sectional, or social prejudices, into the private relations of life. In the words of one of our impressive Charges—"It is a useless parade to talk of the subjection of irregular passions within the walls of the Lodge, if we permit them to triumph in our intercourse with each other." The principles of Masonry, and all her beautiful teachings, are alike opposed to the animosities of the politician, and the fanaticims of the reformer; and though she cannot change the hearts of men, and has no desire to interfere with the organization of society, she does demand of her followers, that however widely they may differ on matters of public or local interest, they shall in all their private and social relations, remember that they are Brethren.

There has not been a time in the present century, when it was so important that the Masons of this country—north and south—should entertain a clear conception of their duties as citizens, pledged to "conform to every lawful authority, to uphold the interests of the community, and zealously to promote the prosperity of their country;" and there has never been a time when it was more important to themselves, that they should understand and realize the precise nature and force of their individual relations to each other; nor has there ever been a time before the present, when the conservative influences of their Institution,—ever noiselessly and peacefully operating on individual character, and restraining and controlling individual action,—were capable, if allowed their full and natural scope, of contributing so largely and effectively to strengthen the political bonds, and to promote the aggregate happiness and prosperity of their whole country,—to preserve and perpetuate the Union—the foundations of which are laid deep in the blood of their Brethren of the Revolution, whose patriot-deeds are the crowning glory of the superstructure.

If it be asked—What is the duty of Masons in view of the present agitated condition of the country? we answer—First, rigidly to enforce that law of the Institution which inhibits all political references and disputes in the Lodge-room; and, secondly, to aim to elevate the character of the Lodges, and thereby increase their moral power, by the exclusion of rash men, whose natural element is political excitement and turmoil. Such men make not only dangerous members, but they keep out those whose presence would add to the strength and reputation of the Lodge. And lastly, let the Brethren in their daily intercourse with each other, and especially when in the presence of those of different views, abstain from all irritating remarks of a political character; or, in other words, learn to respect the opinions of each other; to cherish the kindlier feelings, and live up to the rule, that an honest difference of opinion affords no excuse for unkind words or the disruption of friendly relations. Carry these principles out into the community, and their influence will be like oil spread upon the troubled waters.

THE SCHISM IN CANADA.

Since our last we have received the following official circular from the Prov. Grand Lodge of Canada West, in relation to the recent unhappy schism in the Fraternity of that Province :—

PROVINCIAL GRAND LODGE OF CANADA WEST.

UNDER THE AUTHORITY OF THE M. W. GRAND LODGE OF ENGLAND.

It having been brought under the notice of this Provincial Grand Lodge, that for several months past various Grand Lodges in the United States and elsewhere, had been applied to for recognition by a new Masonic body, styling itself the Grand Lodge of Canada, and this Grand Lodge being induced to believe from the sentiment expressed in relation to this schismatic movement, by our American Brethren in their numerous publications, that they could not be in possession of the true facts of the case :—

Therefore, it was unanimously resolved at a half-yearly meeting held at Toronto, on Wednesday the 21st instant, "That the Grand Secretary be directed, under the supervision of the Board of General Purposes, to publish, for the information of the Masonic Fraternity at large, a statement of the facts connected with the recent movement of insubordination on the part of certain Lodges in this Province, under the jurisdiction of the Grand Lodge of England, the said Lodges, or certain members thereof, having, in order to gain recognition from the various Grand Lodges with which this Grand Lodge has long been in friendly communication, made use of statements which are not borne out by facts—these being to the prejudice of a very large portion of the fraternity who have, and who do still remain true to their Mother Grand Lodge."

In futherance of this object, they (the self-styled Grand Lodge of Canada) state that at the Convention held at Hamilton on the 10th of October last, there were 41 Lodges represented, and that the action taken at that meeting was unanimous, with *one* exception, *whereas*, of the 41 Lodges there represented 15 were from the jurisdiction of this Grand Lodge, 10 from Canada East, acting under Warrants from England, 1 from Quebec, under the Grand Lodge of Scotland, and 15 under Warrants from the Grand Lodge of Ireland. The number of Lodges belonging to this Provincial Grand Lodge at the time the Convention met was 50, since which time only 7 have given official information of their affiliation with the new body; so that at the present time there are 43 of the original number still true to their allegiance, to which may be added 3 new Lodges under Dispensation, making the present number 46. Of the 40 Lodges who, as stated in their published report, voted with the body, there were delegates from *two* belonging to this Grand Lodge—the mover and seconder of an amendment to the original motion respecting the formation of an independent Grand Lodge made at the said Convention—who did not vote in its favor; and this Grand Lodge has since ascertained that in a great many instances the delegates who voted in favor of the movement, (and by one a direct fraud was practised) on returning to their Lodges were not sustained in the action they had taken; so that it may (leaving the Irish Lodges out of the question) be fairly assumed that not more than half of those Lodges, hailing from the Grand Lodge of England, and represented at the Convention, do in reality belong to the new body. By this statement it will be at once seen that a very great majority of the Canadian Masons remain true to their allegiance. The alleged cause which immediately led to the formation of the new body, was the refusal of the R. W. D. Grand Master, at a special meeting of this P. Grand Lodge, held at the Clifton House, Niagara Falls, on the 19th of July last, to submit a motion from the chair, which, if carried, would have led to immediate and open rebellion on the part of the Canadian Craft to their Mother Grand Lodges. He, in common with nearly the whole of the Lodges under his control, determined to remain true to their allegiance, but at the same time to employ every legitimate means for obtaining from the Mother Grand Lodge those further privileges and immunities which this Grand Lodge had some two years previously asked for. This was the unanimous feeling of the P. Grand Lodge at an adjourned meeting on the following morning, when the disaffected Brethren were not present; and in furtherance of this object, it was moved by Br. W. M Wilson (the Master of the new Grand Lodge) "That Br. R. H. Townend be appointed the Special Agent of this Grand Lodge, and requested to use his best endeavors to obtain an answer to the Petition of this Grand Lodge, and that he be invested with full power to act in the matter."

About a month prior to the half-yearly communication of the Grand Lodge held in Toronto, on the 23d of October following, a summons for said meeting was issued, which informed the Craft that Br. Townend, our Special Agent, had brought the subject matter of our grievances before the Board of General Purposes of the G. Lodge of England, and that matters were in a fair way towards a satisfactory result; begging us *to wait patiently a short time longer*, and assuring us that we should have all our requirements granted to us. This summons was sent to all the Lodges under this jurisdiction; but the recusant Lodges being unwilling to wait longer, at the Convention at Hamilton on the 10th Oct., assisted in the formation of the new body, which at the meeting of this Prov. G. Lodge, held on the 23d Oct., was declared illegal, and all Masonic intercourse was by an unanimous vote strictly forbidden. Thus matters remained until the meeting of this P. Grand Lodge on the 21st instant, when further information was received from Br. Townend, to the effect that he had succeeded in bringing up the subject of our complaints before the Grand Lodge of England, and that the Craft throughout England were fairly aroused to our position, and fully alive to the justness of our demands, as will be seen by the following notice of motion to be made at the next Quarterly Meeting of the Grand Lodge of England, to be holden on the first Wednesday in June :—

"That, in the opinion of this Grand Lodge, it is expedient that the Prov. G. L. of Canada West should enjoy all the immunities and privileges of an *independent Grand Lodge*, save and except, that it shall once in every three years *submit the names of two or more Brethren* to the M. W. the G. M. of England, *who shall appoint one* of them to be Prov. G. M.; and the Prov. G. M. so appointed shall exercise the same powers within his Province as are exercised by the M. W. the G. M. in England. That it is further expedient that the *same privileges* be accorded to *other foreign Prov. Grand Lodges on their petition;* and the M. W. the G. M. is hereby respectfully requested to carry this resolution into effect at as early a period as possible :" and also, "That the thanks of this G. L. are due, and are hereby given, to those Canadian Lodges which have maintained their allegiance to the M. W. the G. M. and the G. L. of England."

From the above statement it will be evident that the disaffected portion of the Masonic Fraternity in this Province is comparatively small, although nearly the entire Craft agree in the belief that an independent organization is essential to the proper and effectual working of the Craft in this Province; yet this Grand Lodge is fully determined to obtain this position in a legitimate manner, and not by violence, as in the case of the Canada Grand Lodge, whose existence as a Masonic Body this Grand Lodge entirely repudiates.

By order.

FRANCIS RICHARDSON,
Toronto, May 28th, 1856. *Grand Secretary.*

There are one or two points in this statement to which we invite the particular attention of those Grand Lodges, and others, who have, as we think, hastily and without due consideration, come to conclusions on the merits of the controversy, which are neither authorized by the laws of Masonry nor the facts in the case. It will in the first place be seen, that notwithstanding any representations to the contrary, "a very great majority of the Canadian Masons remain true to their allegiance,"—that of the fifty Lodges on the roll of the Prov. Grand Lodge of Canada West, "at the time the Convention met," *seven* only "have given official information of their affiliation with the new body"—leaving *forty three* true in their allegiance to the mother Grand Lodge of England; and to this number are to be added *three* others, working under Dispensations. Thus the present actual proportions of the parties in Canada West, stand, in their relations to the Grand Lodge of England, *forty-six* adhering, to *seven* seceding Lodges!

What the precise state of the facts may be as to the Lodges represented in the Convention from the lower Province, we are not informed; but as it "has been ascertained that in a great many instances the delegates (from the upper Province) who voted in favor of the movement, on returning to their Lodges, were *not sustained* in the action they had taken," the presumption is that the final action of the Lodges in Canada East was not more favorable to the new organization.

It will also be seen that in July preceding the organization of the new body in October, a special agent, on motion of the present head of that body, was appointed to bring the grievances of the Canadian Lodges before the Grand Lodge at London. Here the subject should have been allowed to rest. But for reasons which it might not be difficult to conjecture, but which nowhere appear, the agitation was hurried on, and the Convention was held—about a fortnight *after* the Lodges had been officially notified that their complaints had been brought before the mother Grand Lodge at London, "and that matters were in a fair way towards a favorable result," (the agent "*begging them to wait a short time longer*")—and about the same length of time "prior to the half-yearly communication of the Grand Lodge at Toronto." It would be difficult to explain this proceeding on any principle consistent with the teachings of Masonry. The parties themselves however furnish the explanation, when they tell us, that it was urged in the Convention, "that, however willing the Grand Lodge of England might be to concede *all the points* embraced in the petitions of the Provincial Grand Lodge," such concession would not be satisfactory!

We cannot believe, that in view of such a condition of the case, there is a Grand Lodge in the United States, ready, deliberately, to compromise its own dignity, and trample under foot the well settled usages of the Institution, and its plighted faith to an eminent sister Grand Lodge, by lending its influence to sustain a movement so radical and revolutionary,—to establish a precedent that may hereafter shake its own pillars to their foundation.

GRAND LODGE OF GEORGIA.

WE find in the preamble to the new Constitution of the Grand Lodge of Georgia, the following remarkable statement:—

> "The Grand Lodge of Ancient Free and Accepted Masons of the State of Georgia, existing by virtue of a Warrant issued by Thomas Thynne, Lord Weymouth, Grand Master of England, dated A. D. 1733, and renewed by Sholto Charles Douglas, Lord Aberdour, Grand Master of England, A. D. 1755."

History is valuable only so far as it is consistent with truth. When it ceases to be so, it becomes not only valuless but mischievous. The above is of this latter description. It is incorrect in the following particulars:—1. The Grand Lodge of Georgia does not exist by virtue of a Warrant from Lord Weymouth.—2. Lord Weymouth was not Grand Master of England in 1733.—3 Lord Aberdour was not Grand Master of England in 1755.—4. The Grand Lodge of Georgia had no existence in 1733. We prove these several negations as follows:—

1—2. On the 30th of April, 1732, Anthony Brown, Lord Viscount Montacute, was proclaimed "Grand Master of Masons" in England. He held the office until the 7th June, 1733, when James Lyon, Earl of Strathmore, succeeded to the Grand Mastership, and held the office until the 30th of March, 1734, when he was succeeded by John Lindsay, Earl of Crawford; who held the office until the 17th of April, 1735, when, says the record—"*Crawford*, Grand Master, with his Deputy and Wardens, and the noble brothers the Dukes of Richmond and Athol, the Marquis of Beaumont, the Earls of Winchelsea, Wemys, Loudon, and Balcarras, the Lord Cathcart, and Lord Vere Bertie, with many other Brothers, all duly clothed, attended the *Grand Master Elect*, and from his house in Grosvenor-Square in the *West*, made the *Procession of march*, with the band of music leading the van, *Eastward* to the hall.

And all things being regularly transacted as above, Brother Crawford proclaimed aloud, our noble Brother *Thomas Thynne, Lord Weymouth,* Grand Master of Masons." This was in April, 1735; and as it was his first election to the office, he could not have been Grand Master of England in 1733—two years before—and did not, therefore, grant the Warrant for the Grand Lodge of Georgia, in that year. And as he retired from the Grand Mastership in April following, viz. 1736, without doing so, and never subsequetnly resumed the office, it is certain that he never granted any such Warrant at all.

3. The Marquis of Carnarvon succeeded Lord Carysfort in the office of Grand Master in March, 1754, and continued to preside over the Fraternity until the 18th of May, 1757; when he was succeeded by *Lord Aberdour.* The last named Brother continued in the office until the 3d of May 1762. Sometime during the period included between these years, namely, 1757 and 1762, he issued a Commission for a Provincial Grand Master for Georgia—being the first appointment of the kind that had ever been made for that then English Colony. Of course he did not "*renew*" any Warrant in 1735, for he then possessed no power to do so; and if he had possessed such power, there was no Prov. Grand Warrant in Georgia for him to renew.

4. In 1735, Lord Weymouth, then "Grand Master of England," issued a Warrant for a Lodge at Savannah; and this was the *first* Lodge in Georgia. It was a *private* Lodge,—not a Provincial Grand Lodge, as the statement in the preamble would seem to imply. We believe it is still in existence under the name of "Solomon's Lodge, No. 1."

As it is not only very desirable, but important in a literary point of view, that the early history of our Institution in this country should not be confused, or incorrectly stated in official documents, we trust our Brethren of the Grand Lodge of Georgia, will see the propriety of making the necessary corrections before they issue a second edition of their Constitutions.

THE GENERAL GRAND ENCAMPMENT.

THIS body will assemble in triennial communication at Hartford, Conn. in September next; in view of which fact the M. E. G. Grand Master has issued to the Encampments and Sir Knights acknowledging its jurisdiction, and proposing to be present on the occasion, a request that "all the officers and representatives of Subordinate Encampments, and visitors there present, will wear the jewel and badge to which their office and rank in the Order entitle them, and that all will be clothed as becomes Knights of our Illustrious Order. But, and until further ordered by the General Grand Encampment, the citizen *black* hat will be recognized and approved in the place of the military chapeau, or helmet." The request is obviously a very proper one, and it is to be hoped that it will be complied with; especially as it may happen, as it sometimes has happened on such occasions, that the members of the body may be required to appear in public procession. We do not know how this may be at the approaching meeting; but as it is among the possibilities, it is well to be prepared for it; and as the General Grand Encampment does not possess any spare regalia, the only safe and proper course is that suggested by the Grand Master; namely, for each member and visitor to take his own sash and apron, and jewel, if an officer, with him. This is not always done, and the consequence is that the members, even within the asylum, are often not properly clothed. Hence the request.

NON-PAYMENT OF DUES.

WE had supposed that this subject had been long since disposed of, and that the indefensible practice of expelling a Brother from *all* the privileges of Masonry, as the penalty for non-payment of his Lodge dues, was entirely done away with. But it would seem from the following extract from the report of the Maryland committee of correspondence, that we were not altogether correct in our supposition, though we are happy to know that the practice does not now prevail to any considerable extent. We need not add that we entirely agree with the views of the Maryland committee on the subject.

> The talented Chairman of the Committee of Correspondence in the Grand Lodge of Mississippi, Bro. Wm. P. Mellen, seems a little to have misunderstood the meaning of a former committee of your body, when they dissented from the opinion of Grand Master Hubbard, of Ohio, as to the ability of the Grand Lodge to compel non-affiliated Brethren to pay dues, and that in default thereof to suspend or expel the delinquent from *all* the rights and privileges of Freemasonry. That committee did not intend to convey the idea that the Grand Lodge had no right to legislate upon the matter, as the resolution appended to their report will show. And Bro. Mellen will agree with them, that there is no process by which delinquents can be *compelled* to pay money to a Lodge. No one can doubt that all who are able, ought to contribute to the support and the charities of the Institution. The question is, what shall be the penalty for a neglect of this duty? Among the regulations of many Lodges in Maryland, as elsewhere, it was once supposed a member might be suspended, and even expelled from all the rights and privileges of Masonry for non-payment of dues. This came to be discussed in Grand Lodge, and almost universally *condemned as unwarrantable.* To dismiss them from membership, *where there is ability coupled with neglect,* came afterwards to be deemed a good rule, and no one could complain. If to suspend, and to expel a member of a

Lodge for non-payment of the dues was wrong, much more then in like manner so to deal with a non-affiliated member of the fraternity; for the latter is under the general obligation only to contribute, whereas the former is under the additional obligation prescribed by the especial laws of his Lodge.

THE LATE BROTHER HASWELL.

R. W. Brother Charles Gilman, in his excellent report to the Grand Lodge of Maryland, as chairman of the committee on correspondence, pays the following truthful tribute to the memory of the late Brother Haswell. Brother Gilman was an intimate friend of the deceased, and for many years associated with him in his Masonic labors:—

> The Committee regret they have not seen the proceedings of the Grand Lodge of Vermont, at its annual meeting in August last. But it is with no ordinary emotions of sorrow they learn, indirectly, that one of its Past Grand Masters, Brother Nathan B. Haswell, is no more! He departed this life on the 6th day of June last, deeply regretted, as he was ardently beloved, not only by the fraternity of Vermont, but also by all who knew his great worth, both as man and Freemason. In the *dark years* of the Order, when envy, hatred and malice went hand in hand with ignorance and unscrupulous political ambition—when there were foes without and traitors within, and many were timid and few stood brave—then it was our beloved lost Brother remained at his post, firm as his own ever green mountains; and quietly as firmly breasted the shock, until the wind and storm had passed by, when a purer atmosphere remained.
>
> It is not, however, the intention of the Committee to pronounce a penegyric upon the character of the departed friend and beloved Brother. His name is identified with the history of Freemasonry in the country, and his virtues are enshrined in the hearts of all that knew him.

THE LATE DUKE OF SUSSEX.

This distinguished and accomplished Brother, in a speech delivered at Sunderland in 1839, refers to his own connection with the Institution, and to the duties which such connection imposes upon all who assume it, in the following earnest words:—

> "If Brethren when they enter into this society, do not reflect upon the principles upon which it is founded; if they do not act upon the obligations which they have taken upon themselves to discharge, all I can say is, that the sooner any such individuals retire from the Order, the better it will be for the society, and the more creditable to themselves. When I first determined to link myself with this noble Institution, it was a matter of very serious consideration with me; and I can assure the Brethren it was at a period when, at least, I had the power of well considering the matter, for it was not in the boyish days of my youth, but at the more mature age of twentyfive or twentysix years. I did not take it up as a light and trivial matter, but as a grave and serious concern of my life. I worked my way diligently, passing through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have now the honor to hold.* Therefore, having studied it, having reflected upon it, *I know the value of the Institution;* and I may venture to say, that in all my transactions through life, the rules and principles laid down and prescribed by our Order have been, to the best of my faculties, strictly followed. *And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry.*"

This is high testimony to the character of the Institution, and to its tendencies in forming the character of those who enter it with right intentions, and study its principles with a view to practice them. The Duke of Sussex was an ardent Mason, and gave much of his time to its practical duties, and the study of its history and philosophy; without a knowledge of which none can properly appreciate its beauties, nor comprehend its mystical teachings. He has left, in the above truthful words, a valuable and encouraging lesson to the young men who are now, in great numbers, associating themselves with the Lodges; but he has left them a still more valuable one, in his *example*. Masonry is of little comparative value to those whose knowledge of it is confined to the ritual; and with this knowledge, we are sorry to say, the mass of the Brethren are too ready to be satisfied.

A WORD FOR THE TIMES.

We have been politely favored with a copy of an address delivered at the organization of Greenville Lodge, No. 206, at Greenville, Mississippi, by brother R. J. Fitz, and have read it with much interest. We have not space for its insertion entire; but the *caution* contained in the following extract is so seasonable that we gladly transfer it to our pages. We live in troublous times. The political elements are raging around us in mad fury, and it will require all the prudence and firmness of the wisest and most conservative among us, to preserve our Institution from the danger which threatens it. This can only be done by a stern and rigid fidelity to its laws and principles—its ancient charges and conservative teachings. With the turmoils and violence of politics, Masons, as a Fraternity, have nothing to do. The Lodge-room, as against all such matters, is "holy ground." As such, it must be preserved, at whatever cost; or, as our Brother intimates, "the bitter waters of strife" will soon be to us as a "new flood." If there be a Brother among us who cannot leave his political preferences and hatreds, and his social prejudices, at the out-side of the door, let him, as he loves the Institution, and would preserve it in peace and harmony, keep away from the Lodge-room. It is not a proper place for him, nor is he a proper person for it:—

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*He was at the time, and until his death, Grand Master of the Grand Lodge of England.

Freemasonry travels by a pure and steady light. It is an Institution "sui generis," and wears the badge or regalia of no "Ism" or "Order" of any day or generation. The Cretan or Egyptian Labyrinths of politics or Theology may require the aid of the light of the Dark Lantern, or some gas-burner of modern invention, but in the Lodge we have no use for them. "The Great Light" of Masonry can "bring the blind by a way they know not, make darkness light before them, and crooked things straight." The test we put to the Masonic "Candidate" is not that he be "native born," but "free born," and if ever this "test" is stricken from the ritual of Masonry in these United States, Freemasonry will become a "tinkling cymbal and a sounding brass." The "explosive force" of such a "new test" as this would shake the Masonic Temple of brotherly love to its deepest foundations, and our unity would, like that of some of the Christian Churches, be "severed in twain in the midst," with one part North, and the other South. If our Institution, with the warning example of the "Protestant Churches" before them, shall ever follow their lead in this, and receive the same penalty for removing an "ancient landmark" of our Order, they will remember that they suffered according to their own imprecations, and that their punishment was just. Let the melancholy spectacle of a portion of "Protestantdom" be like a beacon light to warn our Order (in the Symbolic degrees, there being no danger in the Higher and Philosophic ones) to steer clear of the great "sunken rock" of Fanaticism, which lies near the shores of Philanthropy. Within the "tiled recesses of the Lodge" there stands an Altar to "the Grand Architect of the Universe." Around this "Common Altar" "the sons of light" have formed the "Mystic Circle" of Brotherly Love. Let that Circle remain *a perfect Circle*, and I hope no one will cut off a *Segment*, North or South, East or West. If necessary to do so, let us rather "double the cube" of Brotherly Love and Charity.

Let us then keep in view the principles of our Order, which constitute our Masonic Unity, and which will display its Wisdom, Strength, and Beauty, through all coming time. Keep within the "Mystic Circle," circumscribed around you by that implement dedicated to "the Craft," which teaches "morality, friendship and brotherly love." Restrain those passions and prejudices which tend to drive you beyond "the boundary line and Circle of your duty." Otherwise you may be driven into "outer darkness," where no cheering ray from the "Great light," in the "Symbol of Glory," shall fall across your way to guide your erring footsteps back to the path of duty. This "Great Light of Masonry" is ever open upon our Altar, so that every Brother may examine for himself "the excellent precepts it enjoins." When sectarian Theology, "in the wild hunt" after "an anti-slavery Bible, and an anti-slavery God," shall pour down upon us a new "flood" of "the bitter waters of strife," let Masonry cling to the "old Ark of safety," as long as there is a plank left floating above the waters. We may perhaps have to fall back upon the old patriarchal times, and every one in the exercise of "the right of private judgment," become his own Prophet, Priest and King. But I trust our Masonic Unity will be preserved, "one and inseparable, now and forever." Strike not the Axe of Reform into that platform which is broad enough and strong enough to hold brethren of all religious faiths, *who are willing* to extend to *others* the same right that they claim for themselves, and are content *only* to regulate *their own household*, and *not* that of *their neighbors*. The powerful and repeated strokes of this Axe of the Modern Reformation, we hear near by, splitting the platforms of the "Isms," into divisions and sub-divisions until their name is Legion.

But upon the walls of our Mystic Temple "the Trowel" is busily at work cementing "the Building" into "one common mass" of brotherly love and affection. May there never be any "contention" among them, except as to "who can best work and best agree." We have two enemies to guard against the approach of, in any shape they may take—Superstition, the Priest of which "rides an Ass;" and Fanaticism, whose Priest rides "a tiger." And now, Brethren, let me direct your particular attention to the two columns which most beautify and adorn our Mystic Temple. They are Brotherly Love and Charity, which, like the Pillars of the Porch, are entwined around with the lilies of peace, and over them is spread the "net-work" of "Unity." On the front of this Temple should be inscribed, "Peace on earth, to men good will;" for our Ancient Halls are sacred to "Masonry," to "Virtue," and to "Universal Benevolence."

ORIGINAL CHARGES.

CHARGE delivered at the Consecration of Mount Hermon Lodge, Medford, Jan. 31st, 1856.
By M. W. WINSLOW LEWIS, G. M.

See p. 228.

HAVING been in due and ample form constituted into a regular Lodge, and prepared to enter on the performance of duties, serious and important,—duties, as they may be well or ill executed, exercising a most influential character on Massachusetts Masonry; permit me to offer a few remarks at this onset of your career—some suggestions on the best policy of your future course—some cautions to guide your prospective path.

He who has the honor to address you, has been of the Order in times of its deepest adversity, participated in the sacrifices then demanded and cheerfully offered up, and has also been cheered by the bright culmination of its present meridian splendor. Thus aware of the quicksands of danger, as well as of the calm sea of prosperity—both requiring the careful navigator,—permit him to show you the track which leads to the haven where you would be, and ere you launch your untried bark, to furnish a few outfits, that your voyage shall be prosperous and happy. The Mason, like the mariner, has certain fixed points,—the first, a series of principles to guide him, from which he is not to deviate, and the other, conspicuous capes or projections, which, ever observing, can never mislead. With both, they are termed *landmarks;* and the career, whether of prosperity or adversity, depends on the strictness with which they are watched and their monitions followed. Our landmarks are not of sand, disappearing and washed away by storms, but immutable monuments, piled up on sure foundations, cemented by the best architects. On your course, keep these ever in view, direct your craft by their guidance. They will serve as beacons of light to point the voyage of every Masonic mariner, and improve the common sailor to the perfect Master.

The Constitution of the Grand Lodge may be termed the chart by which you are to be guided. Examine it carefully, follow its details and requirements, and on no account deviate from what is there laid down. It was prepared by the judgment and sagacity of the best and most experienced of our pilots, and the most venerable of our helmsmen; the result of long practical experience, and for the guidance of our ancient bark, which has ever stood A 1, on the Lloyd's Books of the Masonic World.

Seek not to increase the mere numerical force of your crew, for the show of numbers only. They burthen the vessel and impede its progress. They are in the way, ever. They are dead weights, and it is better to have a light ship with an onward course, than one laden heavily that can make no progress. Let your ship-list be made up of good men and true, worthy and well qualified.

Let them be well tried on their first voyage, apprentices duly entered into the mysteries of their profession, before assuming the responsibilities of a 2d mate; so that when raised to the high station of a Master, he may adorn his vocation, and strengthen his Craft.

From the non-observance of that wise maxim, "hasten slowly," how many have stumbled, become confused, and utterly useless! They have shipped in a hurry, made a brief voyage, seen many objects, but remember none; heard words which have left no impress, and reach the shore, without knowing a rope in the ship. To such the finis is a result, "stale, flat and unprofitable."

Under a nautical similitude, these "few words" are now addressed to you. Consider their import, and steer by the compass which points to the right, and you will attain success. May your voyage be ever cheered by favoring gales and smooth seas—your ship well trimmed, ready for the storm as the calm, and may Heaven smile on your course, and conduct you to happiness here and hereafter.

See p. 288.

CHARGE at the Consecration of Putnam Lodge, East Cambridge, January 5th, 1856. By M. W. WINSLOW LEWIS, G. M.

ANOTHER link is now added to the strong chain of Freemasonry; one more Lodge banded together to increase that union whose influences are so diffused, whose characteristics so unselfish, as to regard all our race as connected, and all entitled to our common sympathies. This is the best, the highest of human coalitions—the welding of human hearts, the cementing of souls. Its force is mighty, its power irresistible— a world-extended combination, without the power of arms. No political holy-alliance, no tri-partite actions of govermental power, to compel unity of purpose; but a concert of benevolence to harmonize the heart, subdue the passions, and elongate the social ligature; for

'Tis not the forts the builder piles
That chain the earth together:
The wedded crowns, the sister isles
Would laugh at such a tether:
The kindling thought, the throbbing words,
That set the pulses beating,
Are stronger than the myriad sword
Of mighty armies meeting.

As soldiers in the great contest of who shall best work and best agree, you have received your commission from the Head Quarters, and are here authorized to enlist and recruit. Receive from the Commander of the Forces quartered in this State, a few hints as to the manner and caution to be exercised in your selection for the ranks.

Do not by beat of drum entice or entreat any one to join with you. Let all come with free will and accord, deeming the cause a good one and the pay and reward certain. Let them be scanned singly and scrutinized individually; not coming up in whole squads, begetting confussion and error; but marching up war-fashion, with body erect, to his future Captain, there pledging himself (and understandingly so) to the great action for which he is willing to engage. Let him fully understand the implements of his profession. Teach him, these are tools apparently insignificant, which may be wielded with the mightiest effect, acting noiselessly, but penetrating deeply; and that they should enter even into the heart, ere their full power is effected. That even the uniform they wear is highly symbolical and impressive, and that the Masonic Soldier can assign some efficacy, some intent and meaning in his decorations, which his more warlike Brother, would find it difficult to do, as regards his own. Let him be well drilled as a subaltern, before he aspires to be the officer, and at every roll call, let him be in his place. Caution him to keep and conceal the pass-words and countersign entrusted to him, and be ever on the watch for spies and enemies; that he should support and maintain that Constitution under which he has enlisted, and the especial regulations of his own Company. In short, that by his loyalty, devotion and upright conduct, he may gain that proud distinction which is awarded to the "accepted" Soldier of our Faith.

As officers, how much are your duties enhanced, and how increased your requirements! Be not too much the mere martinet. Let your orders be given with promptness and decision, tempered by suavity, and as marching at the van, exhibit that readiness and alacrity denoting the perfect soldier, the accomplished leader. How much depends even on the tone, modulation and emphasis of your command and exhortation! A pusilanimous, feeble, infantile manner, will ill avail to stir up the warrior and inspire his valor; and equally impotent is the dull, unimpassioned drawling out of those sentiments and exhortations which are to urge on the Masonic soldier to press forward in the cause of Truth, Justice, Brotherly Love, Relief, Universal Philanthrophy; and in all the Fraternal relations to do and to dare all that become men.

In these piping times of our peace and prosperity, no foes to be assailed, no enemies to be overcome, be not the less watchful. Let the outposts be vigilantly guarded; sentinels on every watch tower. Lower not the draw-bridge to your inner works, for too ready admission. Examine all through the loopholes of a well guarded jealousy. Every Masonic soldier should be a Cerberus to his trusts, an Argus to his Order, a Briareus, feeling with an hundred hands the pulsations of the motives of all who approach his sacred retreat. As your official Head, then, I say unto you—"*Watch!*" You have received your Commissions this evening and your arms, and are now in good marching array and order. Buckle on the whole armour of you Faith, take up the shield of the good old cause, to turn aside the foes who may press upon you; wield the strong sword of Right, advance onward, and may the Almighty, who is a strong tower to those who put their trust in him, be evermore thy defence and salvation.

DECISIONS IN JURISPRUDENCE.

WE find in the recently published proceedings of the Grand Lodge of Georgia, several decisions in Masonic Jurisprudence, which, though they involve no principle that has not been frequently affirmed and discussed in our pages, may be new to many of our younger Brethren, and can scarcely fail to be serviceable to every Brother, (whether young or old,) holding a position in the Order, where he is liable, at any time, to be called on to decide similar questions. There is no danger that the laws and usages of the Institution will be too well understood, if we occasionally—or indeed frequently—reaffirm them. No more important subject can occupy our pages, and none more interesting to the intelligent and inquiring Brother.

The following is from the report of the Dep. Grand Master of the third District, R. W. Brother GEO. D. RICE:—

CHARGES, TRIALS, ETC.

1. A charge against an offending Brother must be in writing, and ought plainly and distinctly to state the offence charged, with convenient certainty of time and place, when and where the offence charged was committed.

2. According to the By-Laws of —— Lodge, the Brother against whom a charge is preferred, must be served with a copy of the charge, and a notice requiring him to appear and answer the charge at least ten days before the time set apart for the trial.

3. A person against whom charges are preferred, may waive the necessity of his being served with a copy of the charges and notice of the trial. In such a case, however, the minutes ought to show that he did waive the copy of the charge and the notice.

At a communication of Cassville Lodge, No. 136, held on the first Tuesday in April last, charges were preferred against a Master Mason (a member of that Lodge) for certain Masonic misdemeanors, and at the next communication of the Lodge, he was regularly expelled by the Lodge. At the communication next succeeding the trial and expulsion of said offending and expelled Mason, the Master of the Lodge being absent, and there being but few members of the Lodge present, the Lodge attempted to do that indirectly which the Lodge had no power to do directly. On the reading of the minutes of the preceding communication of the Lodge, the Lodge, instead of confirming that part of the minutes which related to the trial and expulsion of the expelled member, proceeded to reconsider the action of the Lodge at the preceding meeting, and admitted the expelled member into the Lodge, and tried him *de voce*, and acquitted him of the charges, and restored him.

The Worshipful Master of the Lodge, on his return home, submitted a full statement of the facts, which are too tedious to mention. Upon the case, as submitted, I decided the following points :

1. The object of reading the minutes of the Lodge is to correct any errors the Secretary may have made, and to supply any omissions, and to see that the minutes speak the truth.

2. The question on the reading of the minutes of the Lodge, is not whether the Lodge approves of all that was done at the preceding meeting, but simply to see that the minutes are a fair and correct account of what was done.

3 A Lodge at a succeeding meeting cannot reconsider the action of the Lodge at a preceding meeting, because if a Lodge at each succeeding meeting could reconsider the action of the preceding meeting, we would have nothing stable, nothing fixed—all would be uncertainty, always doing and undoing.*

4. The subordinate Lodge, when it has tried and expelled a Brother, cannot grant the Brother a new trial, neither can it set the sentence of expulsion aside and restore the Brother ; and what the Lodge cannot do directly, it cannot do indirectly.

5. The power of granting new trials belongs exclusively to the Grand Lodge.

6. The power of restoring an expelled Mason to the privilege of Masonry, belongs exclusively, under the Constitution, to the Grand Lodge.

In the case in which the above decisions were made, I also informed the W. M. of Cassville Lodge, that all the action of the Lodge in reconsidering the action of the Lodge expelling the member and granting him a new trial, was irregular and void, so far as the Lodge had attempted to set aside the sentence of expulsion and restore the expelled Mason again to the privileges of Masonry ; and that having been once expelled he remained an expelled Mason, and would so remain until he was restored by the action of this Grand Lodge. I further instructed the W. M. not to admit the expelled member into his Lodge.

From the interesting report of R. W. Brother ROCKWELL, D. G. M. for the fourth District, we extract as follows :—

AFFILIATION.—SURRENDER OF CHARTER.

On the 18th January, I had occasion to decide that an application for affiliation might be accepted or rejected by the Lodge to which it was made, at its pleasure, but the rejection involved no censure of the applicant, nor was the Lodge bound to prefer charges against him in order to test his Masonic standing. I also determined that a majority of the Lodge could not surrender its charter, so long as the requisite number of Master Masons, in good standing, were willing to continue the work of the Lodge.

MEMBERSHIP IN LODGES UNDER DISPENSATION.

On the 3d of April, I replied to the inquiry of St. Patrick's Lodge, No. 32, touching the position of members of a Lodge who apply for a Dispensation to establish a new Lodge, deciding that the issuing a Dispensation embracing their names, did not sever their connection with the Lodge, but upon the granting of a Charter by the Grand Lodge, on the return of the Dispensation, they were at liberty to retain their membership in either at their option.

PREFERRING CHARGES.

On the same day I instructed Solomon's Lodge, No. 1, that charges could not be preferred against a Brother in his Lodge, by a person not a member of the Order ; but if the statements made involved the Masonic character of the Brother implicated, the Lodge might proceed to investigate and determine the matter.

POWERS OF LODGES UNDER DISPENSATION.

A dispute having arisen between Mt. Hope Lodge, No. 9, and a Lodge under Dispensation, lately created in Telfair county, application was made to me for a decision on the subject.

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* The proper notice having been given, a motion to reconsider at the ensuing meeting would generally be in order ; though we think with our Brother, that in the particular case he is considering, such a motion would not be permissible.—EDITOR.

It seems that applications for initiation had been made to Mt. Hope Lodge by candidates residing in the county of Irwin, whose residence in point of fact, was something nearer the new Lodge in the county Telfair. They were received and acted upon, and the new Lodge complained that this was an interference with their jurisdiction. I decided that the jurisdiction of this Lodge, if it had any at all, was limited to the county in which it was located. Strictly speaking, the Dispensation confers the only powers a Lodge created by it can exercise; and in the form of Dispensation prescribed by the Grand Lodge of Georgia, these powers are only to be exercised at the *place* of its location. A great deal of unnecessary perplexity arises from the view sometimes taken of this description of Lodges, which the recurrence to a few plain principles would seem effectually to decide. Anciently a requisite number of Apprentices, with a Master at their head, constituted a Lodge. They had the power to *make* Masons only. They assembled without a Charter, and having accomplished the object of their assembly, finally closed their Lodge. Such an assembly constituted a *Lodge*. It could not pass or raise Masons. By Regulation XIII, as approved and adopted in 1722, Apprentices could be admitted Fellow Crafts and Masters only in the Grand Lodge, unless by a Dispensation of the Grand Master. In 1717, this privilege of assembling as Masons was restricted, and vested in certain Lodges convened in certain places, and authorized to act by warrant granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in communication. It was also resolved, at the same time, that without such warrant no Lodge should be thenceforth deemed *regular* or *constitutional*. Dispensations to *make* Masons were not needed, but they were absolutely necessary to *pass* and *raise* elsewhere than in the Grand Lodge. Their jurisdiction, so to speak, was limited to the place of their location, and their term of existence to the exigency which called them into being. This satisfied, the Lodge was closed forever. So would the matter stand at this day, but for the various regulations adopted by the Grand Lodge. By our Constitution, the Dispensation, when issued, continues up to the first day of the annual Communication of the Grand Lodge. The Lodge which it calls into being is then determined, although it may be continued by warrant if the Grand Lodge shall so direct. It is obvious that this issue establishes the fact, that Lodges under Dispensation have no powers beyond those derived from the instrument which calls them into being, exceeding those preserved by the occasional assemblies of Masons antecedent to the regulation of 1717, and which were then called Lodges. It follows, too, that they could not admit members, because all were members of the Lodge who were duly qualified and were present at the opening, or made therein. The necessity of admitting members, or affiliation, as it is technically termed, became apparent, when these assemblies became permanent, and were authorized to act by warrant.

JURISDICTION IN PENAL CASES.

A Master Mason, whose name has been stricken from the roll of the members of a Lodge in pursuance of the By-Laws of the Lodge, for a failure to pay his dues to the Lodge, after being notified to do so, ceases to be a member of that particular Lodge, but he does not cease to be a Mason, but becomes an unaffiliated Mason, and so long as he continues to reside within the jurisdistion of the Lodge of which he was once a member, he is subject to the jurisdiction of that Lodge, and liable to be called on to answer in that Lodge for any Masonic misdemeanor of which he may be guilty, just as any other unaffiliated Mason.

The Grand Lodge has recently adopted a new revision of its Constitution, from which we extract the following articles:—

TRIAL OF MASTERS.

If a Master shall be charged with the offences specified above[*] by a majority of the Lodge over which he presides, or by the Master of any other Lodge, the accusers or accuser shall present a written accusation to the Grand Master, or one of the Deputy Grand Masters, who shall summon a Lodge of Masters or Past Masters, of not less than three nor more than thirteen—one of whom shall be nominated to preside as Master—who shall proceed to try the cause, and pronounce such sentence as they may deem just; but the same shall not take effect until approved by the officer summoning such Lodge.

No Officer against whom specific charges of unmasonic conduct are preferred, shall be competent to discharge the duties of his office until a final decision is made upon said charges—*Provided*, that where a Worshipful Master is so charged, he shall not be suspended from the functions of his office, unless in the judgment of the Grand Master or Deputy Grand Master, the nature of the charges or the good of Masonry require it; in which case the Grand Master or Deputy Grand Master shall have power to declare his suspension.

RECONSIDERATION OF BALLOTS, ETC.

A ballot, when once declared, shall be final; nor shall any reconsideration thereof be permitted under any pretence whatever. Nor shall any Lodge suspend the operation of its By-Laws for any purpose whatever. If such suspension shall at any time be demanded, a Dispensation may be obtained on application of a majority of the Lodge.

FILLING VACANCIES.

When the Master of a Lodge dies, or resigns, or removes, or the office becomes otherwise vacant, from any cause, the Lodge may apply for a Dispensation to hold an election to fill the vacancy, if in the judgment of the officer to whom the application is made an election shall be necessary. But a vacancy in the stations of Senior or Junior Warden shall be filled temporarily by appointment by the Master, or Presiding Officer of the Lodge.

THE LADIES.

Brother R. J. Fitz closes his address at Greenville, Miss. as follows:—

And now a word to the "gentle sex." The forms and requirements of our ritual do not permit us to receive you into the Mysteries of "Ancient Craft Masonry;" because, I presume, our ancient Brethren had too much gallantry to presume that you required the aid of moral teaching from any *merely human Institution*; thinking, doubtless, that the purer nature of *woman*, having more of the essence of the Divinity in her, needed, *only* the Higher and More Sublime Mysteries of Religion to guide her footsteps in the path of Duty. When, therefore, we close our Masonic labors in the Lodge, we should go home to you, to receive still more charming lessons in the more beautiful and enchanting Mysteries of Love. Those Brethren who are so unfortunate as to have no such domestic "institution," I would advise to establish such a "Lodge of Instruction" at their earliest convenience. The Institution of Matrimony will be found "useful as well as ornamental."

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[*] "Masonic misdemeanor, by wilfully disregarding the By-Laws of his Lodge, or acting otherwise unmasonically."

CANADIAN DIFFICULTIES.

SINCE the article on this subject, in another part of the present number of this Magazine, was prepared, we have received, from a reliable correspondent in Canada, some facts which it may be important for the Grand Lodges in this country, having the matter under consideration, to be put in possession of.

Our correspondent informs us that nine of the Lodges under the jurisdiction of the Prov. Grand Lodge of Quebec and Three Rivers, have joined the new movement; and that most of the Lodges under the jurisdiction of the Prov. Grand Lodge of Montreal and William Henry, *did* join it at its commencement (being led away), but that a part of them, certainly, and he believes *most* of them, *have returned to their allegiance.*

In Canada West—and probably in the lower Provinces also—the Lodges went off in bodies, although there are in each, many dissenting or wavering members, who have not taken an active part in the matter. The acts of the Lodges in the premises were decided by *majorities*, and were not unanimous. Under the Constitution of the Grand Lodge of England, as shown in our last issue, a majority cannot dissolve a Lodge, nor can they transfer its jurisdiction from the lawful authority to another.

It has been authoritatively said, that the original Warrants of the seceding Lodges "have all been surrendered and returned to the sources from which they emanated." Our correspondent, who has taken pains to inform himself *officially* on this point, says, that in Canada West, "*in not a single instance have the Warrants, although demanded, been returned.*" The secession, he further says, "is a determined resistance to lawful authority, over which the Grand Lodge of this Province could not exercise any control, and a direct violation of all the obligations taken by the Masters in particular, and the members generally." The movement had its commencement in Hamilton, where *three* out of the *seven* seceding Lodges in Canada West, are held; and, adds our correspondent, "in my opinion, originated with a few, *for the purpose of obtaining Masonic rank and power*"—not otherwise, by them, attainable.

"The revenue paid by our Lodges to the Grand Lodge of England, is twentyfive dollars for a Warrant, one dollar for registering fee (for each candidate), and one dollar and a half for each Diploma. We pay nothing to the Benevolent Fund, and one dollar-a-half *less* registering fee, than any of the English Lodges."

Our American readers will scarcely regard these fees as very exorbitant, or burdensome, or as furnishing just cause for *rebellion.* The G. Lodges of Maine, N. Hampshire, R. Island, Connecticut, New York, Virginia, and Missouri have declined to recognize the new body. The G. L. of Massachusetts will pass upon the subject at its ensuing communication. We most sincerely trust, however, that, as a part of the recusant Lodges have returned to their allegiance, the remainder will, on more mature consideration, and in view of the prospective action of the Grand Lodge of England on their complaints, see reason for following their example,—that the new body will be dissolved, and thus bring this unfortunate and ill-advised movement to an end. A persistence in it can only result to the injury of the parties with whom it originated, and in discredit to the Institution over the whole world. There are schisms, and turmoils, and outrages, enough in other departments of society, without introducing or encouraging them in Masonry.

LODGES UNDER DISPENSATION.

THE following is from a report of the committee on jurisprudence in the Grand Lodge of Ohio. The point in it which we regard as possessing any particular interest, is that in which the committee object to the members of Lodges already in existence, lending their names as petitioners for a *new* Lodge which they have no intention of joining. The point is well stated by the committee, and the reasoning on it is conclusive:

"Your Committee hold: That the vote of the Lodge avouching the moral characters and the Masonic qualifications of the Brethren named in the application for a new Lodge, and recommending the Grand Master to grant the prayer of their petition, is, to all intents, equivalent to a vote granting them letters dismissory from such Lodge; and their acceptance of the boon sought, is a consummation of the transaction, *provided such new Lodge be duly constituted*. Moral character and Masonic qualifications are qualities not transferable by assignment, and if Brethren, possessing these qualities, make application for a new Lodge, and obtain the recommendations of their associates for such purpose, without designing to assume the responsibilities and duties of that trust, they are not acting in good faith, and do violence to that very morality for which they are commended. If a Lodge vouches for the moral character and Masonic qualifications of certain of its members, and recommends the Grand Master to entrust them with the care and management of a new Lodge, conceding to them a portion of its own jurisdiction, and at the same time designs to hold and exercise Masonic jurisdiction over such Brethren, it acts in this respect with a mental reservation wholly irreconcilable to the teachings of Masonry. For what purpose are applicants for a new Lodge required to obtain "the recommendation of the Lodge nearest the location of the new Lodge, vouching for the moral character and Masonic qualifications of the petitioners," as prerequisite to the granting the prayer of their petition, but to assure the Grand Master of their fitness and competency for the trust they seek at his hands? If they are not to assume and exercise that trust, the recommendation has no practical bearing upon the subject, more than would a similar recommendation of *any* like number of Brethren, and is merely an imposition upon the Grand Master to whom it is presented."

"It is further asked in this connection, At what time does the membership of those who go out to form a new Lodge cease in the Lodge from which they have been so dimited ?

"The application in such cases is for the *specific purpose* of forming and organizing a new Lodge ; and their membership in the one ceases, and commences in the other, precisely on the consummation of that purpose, namely, when the new Lodge is duly *constituted*."

GRAND LODGE OF N. HAMPSHIRE ON THE CANADA SCHISM.

Concord, N. H., 18*th June*, 1856.

Dear Br. Moore,—In reply to yours of the 16th, I would inform you that our G. L. at its annual Com. held here last week, adopted a resolution to this effect—That until advised of the action of the G. L. of England in relation to the alleged grievances of our Canada Brethren, the Grand Lodge of New Hampshire deemed it proper and Masonic to refrain from expressing any opinion on the subject; *and that no recognition of, or intercourse with, the new formed Grand Lodge, should be had by the Grand Lodge of New Hampshire, or any of its subordinates.* A copy of the resolution to be sent to the Provincial Grand Lodge of Canada West. Yours, truly,

John Christie.

ITINERANT LECTURERS.

We find in the published proceedings of the Grand Lodge of Ohio, a highly interesting and eloquent memoir of the late Past Grand Master Michael Z. Kreider, M. D., who died at Lancaster, on the 20th July last at the age of fiftytwo. The memoir is from the pen of P. M. G. M. Wm. J. Reese, Esq., a personal friend of the deceased. From it we make the following extract,—premising, that in what he says of Masonic lecturers, he doubtless had in view a class of intinerants, who in his active Masonic days, were more popular and numerous than they are at the present time. A better public sentiment, or a stronger sense of self-respect on the part of the Fraternity, has nearly driven them from the field ; though we fear only to make room for another equally objectionable race, in the shape of *pedlers* of all sorts of Masonry and worthless trumpery.

"His initiation into Masonry had keenly excited within him that 'laudable curiosity' which is a ruling constituent of every well-informed mind. Delighted with what he saw and realized, he pushed onward and upward along the path of light, 'in pursuit of that which was lost,' until at last he found the solemn, mighty mystery, reposing in its beatitudes of beauty upon the bosom of the Ineffable and Universal Truth. The work of the Lodge room, its history, lectures, symbols, as leading step by step to this profound revelation, became the subjects of his intimate study and regard, and having learned to venerate them as the offsprings of the richest intellect on earth, so he treated with rational reprehension and discountenance every upstart interpolation and anachronism, which would cause them to derogate from their ancestral dignity. Against all such puerilities he set his face like flint, especially in the three most ancient degrees. He knew that in our symbolized vocabulary the manifestation of the beautiful, is but the exhibition of wisdom in the putting forth of its strength, that they constitute a harmonious triad, a Masonic '*tria juncta in uno*,' and that any vandal attempt to dislocate this union, would be to convert each wondrous pillar into a broken fragmentary column. As his high office made him familiar with the condition of the Lodges under his supervision, he observed with pain and regret the glaring incongruities in their different methods of work, being in some instances so clogged about with silly ceremonial clap-traps, and mystified noodling nonsense, as actually to deter the intelligent novitiate from receiving more than his first degree. He determined, as far as it was practicable, to introduce system and order into all such chaotic work. His experience taught him, and I presume it has been yours, Most Worshipful, as it has been that of others who have filled your high chair, that to correct such evils, by weeding out this rank efflorescence, required not only the exercise of firmness, with discriminating tact, but also in union with these, the commanding influence of official authority. It is a singular fact, but nevertheless a true one, that, take our professed Masonic teachers or lecturers as a body, and no where else will you find a like number of men so dogmatic in their small opinions, so captious in little unimportant things, and so complacently poised in their own self-conceit. Each esteems himself to be infallible. One claims the standard orthodoxy because he is of Paul, another as of Apollos, and the third of Cephas, and too frequently and sadly, all three of them will disagree in the fundamental dicta of instruction, and upon cardinal points of faith. I use this language in the totality of its application, without intending the slightest personal disrespect or reflection whatsoever, or to signalize any individual Brother, living or dead. To attempt to reason with, and convince such a person, would be a waste of time. Being often selected for his capacity of memory alone, he blindly stores up the programme of work which he blindly receives from some peripatetic vender of its mysteries, as coming in lineal unbroken traditionary descent from Solomon himself; in the same blind spirit, too, he would teach in unto others. Through such instrumentalities it came frequently to pass that the work would not harmonize with the lectures, while both outraged the laws of analogy and the dictates of common sense. It was the ardent desire of our Grand Master to instil into the general mind of the Craft a rational perception of its symbolized significance, and of the broad human uses and great utilitarian ends which Masonry is capable of producing, and which he thought it was originally fashioned to subserve. He summoned to his aid the most available talent in the State, and put forth all the influences of his high station to effect this desideratum, as his annual messages and other concomitant papers of learned research, abundantly show."

THE TENDENCIES OF MASONRY.

[From the Oration delivered at the Dedication of the New Masonic Temple in Philadelphia, by Brother JAMES KING, of Pitsburg]

OCCUPYING then as does your Temple, prominent position among the magnificent monuments of Charity, by which your great City is distinguished, attended statedly as will be its Lodges, by a large, intelligent and influential membership, sought for by many to obtain protection and relief for the worthy Brother, his widow or orphans in distress; visited often by the stranger sojourning amongst you, who will come to receive your fraternal greeting, participate in your Councils and profit by your "work," it cannot be other than the centre of an influence, which, if it be good, may reach to the skies, or if it be evil, may carry its effects to the dismal abodes of the lost.

But that the tendency of that influence will be to good results, Masons are abundantly persuaded. We believe that it will tend to refine the feelings, improve the manners, elevate the moral conduct, and smooth the asperities of life, that, in the comforts it will impart, and the substantial blessings it will diffuse, by supplying the wants of the needy, relieving the sufferings of the distressed, and cheering the hearts of the desolate and lonely, this benign influence will approximate the practical operation of our holy religion; for "pure religion and undefiled before God is this, to visit the widow and the fatherless in affliction, and keep yourself unspotted from the world."

Our reasons for this belief are derived from the principles and aims upon which Masonry is founded. In the duties it enjoins, the precepts it inculcates, the obligations it imposes and the objects it will accomplish, it seeks to follow those perfect rules of life which comprise the morality of the Bible. In asserting this, I would not be understood as claiming for Masonry the character of a religious institution. On the contrary, although it regards the Bible as the Divinely inspired word,—as " the inestimable gift of God to man"—although it requires a profession of faith in the existence of its Author, as the first qualification of all who aspire to a participation in its mysteries, yet it does not contemplate man so much in the light of an immortal being, as in the relations he sustains as an intellectual and social creature. It does not dictate to any man in regard to the duties he owes to his Maker; but acknowledges the paramount importance of these, by teaching that his obligations as a Mason, are to be subordinated to them. In other words, it does not interfere with the religion of any, by proposing for their acceptance a creed of its own. But to the extent of its requirements, it is in harmony with religion, by commending the practice of every virtue, and stamping disapprobation on every immorality. Its aim is chiefly to influence man for the present life, while Religion goes further, in looking to his preparation, "both for the life that now is, and that which is to come." Herein we acknowledge that the latter, (I speak here of true Christianity,) is better, nobler far, than any merely benevolent institution; and when, through the instrumentality of the Church, it shall have accomplished its blessed mission upon earth,—when by the power of the Gospel, all shall become of one heart and one mind, from "the rising of the sun to the going down of the same," a Christain brotherhood, embracing the whole family of man, will render unnecessary any such as the Masonic, which is a brotherhood consituted by *pledges* of reciprocal interest and affections. Thus while we set up the very highest claim for Masonry as a moral and benevolent institution, we yet glorify the Church—the institution which God hath ordained.

It is an easy matter to persuade the fraternity that this claim to the moral tendency of Masonry is just—easy to answer to their satisfaction, the question, " what is the influence flowing from the propagation of their principles?" But can we thus satisfy the uninitiated? We may produce our book of constitutions and defy the most severe critic, the most precise moralist, or the most perfect Christain, to point out any thing therein inconsistant either with good morals or pure religion; but can I throw open to this audience the portals of the Lodge, and say, here are our rites, our ceremonies, our lectures, discussions and deliberations, examine them and judge of their tendency? These belong to our secrets, and may not be revealed by a Mason; for only "the tale-bearer revealeth secrets, but he that is a faithful spirit concealeth the matter." How then shall we dispel the doubts of the skeptical; how stop the mouth of the prejudiced objector; how even, convince the honest inquirer after truth? The latter class, at least are entitled to consideration. They may reasonably expect that if we have received "light," we should let it shine before the world, for " men do not light a candle and put it under a bushel." If then Masonry be good, how shall its excellency be manifested? There is a proof upon which, if we possess it, we may base our claim to a favorable judgment. If our acts—our works as Masons—are worthy, they must, according to the unerring rule of evidence, be taken as fruit springing from seeds of corresponding principles, and that, although the vital processes in the developement of the fruit be a secret and a mystery; for "men do not gather grapes of thorns, or figs of thistles." In other words, "by their fruits ye shall know them."

If this reasoning is sound, your speaker to-day is relieved from much responsibility, as it will follow that the estimate which those present are to place upon the merits of Masonry, is not to be drawn from his feeble and imperfect illustration of them, but from the argument deduced from living examples. At this I greatly rejoice. But how vast a responsibility does it not devolve upon those who have been admitted to the privileges of the Order. Upon them the eyes of the community will rest. If they, in their intercourse with their fellow-men, give no illustration of Masonic virtues; if they show that they have not learned to keep their passions and desires subdued within the circle which the compasses or reason and moderation describe; or that they have learned no other of the many moral lessons symbolized by the implements of the Craft, what observing man will believe that the Order is productive of any real good, or that all the display connected with the dedication of your beautiful temple, is aught but a vain show and a solemn mockery.

Let the Craft then furnish the proof of the value of their institution; let each member demonstrate, in his life, the practical excellence of the lessons learned in the Mystic Order, and that he may be furnished for this and for every "good word and work," let him go to the Inspired word, and draw from the depths of that ocean of truth those priceless gems, which shall adorn his character, and shed a lustre on his conduct.

GRAND LODGE OF FLORIDA.

We have received a copy of the proceedings of the Grand Lodge of Frorida, at its last annual communication, but find nothing among them of particular general interest, though sufficient of local matters to indicate the increasing prosperity of the Order in the State. The opening address of the Grand Master is a short but interesting paper. We extract as follows :—

> We owe gratitude and heartfelt acknowledgments to our indulgent Supreme Grand Master of the Universe, for the favorable circumstances under which we assemble on the close of another Masonic year, in the many blessings vouchsafed to us in this portion of His heritage, for fruitful seasons and the abundant productions of the earth, for health, and exemption from fell disease, which, in the ways of His inscrutable Providence, have grievously scourged other portions of this highly favored land, and for the prosperity and harmony which are manifested in the interchange of communications between the Grand Lodges of all the States of this wide-spread Union, where wisdom, strength and beauty direct, support and adorn our beloved Institutions.
>
> But, my Brethren, we are reminded by sad experience that it is the lot of humanity to find mingled in the cup of joy, tears of bitter sorrow. And shall we receive at the hands of our Heavenly Father blessings, and not afflictions also? At our last Communication, this altar was shrouded in the habiliments of mourning, for an old and loved Brother high in our Order, whose place was left vacant, not to be again filled by his presence. It now becomes my painful duty to announce to you the death of three distinguished members of this Grand Lodge, occupying a wide space in our affections, and whose loss we will all deeply feel and deplore.
>
> Brother Isaac H. Bronson, P. G. M. of this Grand Lodge, and Judge of the United States District Court for the Northern District of Florida—after a protracted illness; Brother Thomas Douglas, also P. G. M. of this Grand Lodge, and Associate Judge of the Supreme Court of Florida ; and our Rev. Brother William Choice, P. G. Chaplain of this Grand Lodge, dying whilst on his mission of Christian love in our neighboring State of Georgia—all have been called to give an account of their stewardships.
>
> These Brethren have been called from among us in one short year—three of our brightest and most worthy Brothers and exemplary Christians, who had grown grey in the service of the Temple, who will be no more with us to cheer us by their presence, and direct us in our labors; but their works and their examples remain for our guidance and direction.
>
> Brethren, when we look around us, we behold but a few remaining of those worthy Giblimites who, in the darkest period of antimasonry, planted the standard of the Ancient Craft in the wilds of Florida, and established this Grand Lodge, which, by their skill and wisdom, has been elevated to the high position which she now occupies among her sister Grand Lodges of the United States. They are waiting for the sound of the Supreme Grand Master's gavel to lay down their jewels, to be clothed with brighter jewels in the G. Lodge above; and the anxious thought arises, who among you, Brethren, are coming forward to fill the places which are being so rapidly left vacant? We have abundance of good material in our quarries, but it should be remembered, my younger Brethren, that it is only by skill and patient labor that the rough ashler can be made a true and tried stone, fitted for the building.

HOLLAND LODGE.

The following report on this subject was adopted :—

> Report—That without attempting the expression of any opinion on the causes which have so unhappily interrupted the harmony of the Masonic fraternity in the State of New York, and so much to be deplored by all good and true Masons, they cannot approve the course adopted by "Holland Lodge, No. 8, to cast aside the allegiance to which she has hitherto been subject, and to declare herself free and independent of all control and authority, save such as the ancient land marks and usages of the Order have prescribed"
>
> Your Committee have been taught to believe that submission to legitimate authority is a cardinal principle in Masonry.
>
> That all Masonic power is derived from the Grand Lodge, and its rules and regulations must be strictly obeyed.
>
> That no Territory can be rightfully covered by more than one Superior Jurisdiction.
>
> That due homage must be paid to the Grand Master for the time being, and to his officers when duly installed.
>
> That no new Lodge can be formed without the permission of the Grand Master, and a Charter or Warrant to work.
>
> Your Committee therefore believe that the determination of "Holland Lodge, No. 8, to cast aside the allegiance to which she has hitherto been subject, and to declare herself free and independent of all control and authority," is contrary to all the usages of Freemasonry, and that in her present attitude, she is an irregular, clandestine assemblage of Masons, with whom the Masons in this Jurisdiction cannot, legitimately, hold Masonic intercourse.

GRAND LODGE OF CALIFORNIA.

A correspondent, under date San Francisco, May 20th, writes us that the Grand Lodge of that State had just closed an interesting annual session, at which *eighty* Lodges were represented. The session continued eight days, and all the work before the body was completed, no unfinished business being laid over. The officers for the current year are—M. W. Wm. H. Howard, G. M. ; J. A. Raymond, D. G. M. ; Lemuel Lyon, S. G. W. ; P. W. Randle, J. G. W. ; Addision Martin, G. Treas. ; Alex. S. Abell, G. Sec. ; L. C. Owen, Assist. G. Sec. ; Rev. O. C. Wheeler, G. Chaplain.

Our correspondent has kindly sent us a copy of the report of the committee on correspondence, which is understood to be from the pen of Brother Abell, the excellent G. Secretary of the G. Lodge. It is a document of great length, ably and intelligibly drawn, and will receive attention hereafter. In reference to the new "Grand Lodge of Canada," so called, the report says—"We do not think that any American Grand Lodge should even seem to abet the revolution, but, if the time must come, look to the Brethren in Canada to accomplish their own deliverance. Least of all would it have become the Grand Lodge of New York to lend its aid to any rebellion against lawful authority, and thus though our sympathies are certainly with our Brethren 'across the river,' we congratulate the Grand Lodge of New York upon the wise and Masonic action of her Grand Master in this case."

A MASONIC BURIAL AT SEA.*

During the recent trip of the steamer Empire City, from Havana to New Orleans, an incident occurred which left a deep and permanent impression upon the minds of all who were on board. Death is at all times a fearful thing, but when the King of Terrors claims his own upon the sea, and rudely severs the associations which invariably connect those upon the great deep, a peculiar feeling is experienced that lingers upon the mind and causes one to remember vividly for years, what would under other circumstances pass away like the summer breeze, leaving little or no trace upon the memory.

The same day the steamer left Havana, April 11, it was reported to Capt. Windle, that one of the cabin passengers, Mr. Joseph Waterman, formerly of Gavelston, Texas, had died at three o'clock, of consumption, and in accordance with the customary usages at sea the remains were placed in a hammock and laid upon the quarter deck, in order to be buried at sunset. The deceased was a Royal Arch Mason, formerly attached to a Lodge and Chapter of the fraternity of the City of Gavelston, and as there were several of the mystic tie on board the steamer, it was resolved that the deceased should be interred with the Masonic honors peculiar to the Order.

A formal demand was made upon Captain Windle for the remains, who promptly acceded to the request, with that urbanity which is so marked a trait in his character as a gentleman, and as the sun was about sinking beneath the wave, they were placed in charge of such of the fraternity as were on board, to be buried by them with the last rites peculiar to the institution.

The remains, which had been covered by the United States' flag, were laid upon a plank at the stern of the steamer, and as the ship's bell began to toll the intervals, the Brethren formed a circle around the corpse, when the Masonic burial service was beautifully delivered by Past Master J. E. Elliot, of New York, who presided as Master upon the occasion.

The ceremony, beautifully impressive at all times, was remarkably so upon this occasion; and when the Worshipful Brother pronounced the words, "We, therefore, commit the body of our departed Brother to the great deep; his memory shall remain engraven upon the tablets of our hearts, while his spirit shall return unto God who gave it," a single plunge was heard, and the deceased had gone to his last long home, accompanied by the last fond words of "alas Brother!" from those of the fraternity who formed the broken chain upon the quarter deck of the steamer.

It is a very rare occurrence that any member of the craft is buried with the honors of the fraternity while at sea, but the character of the deceased was so well known as a "just and upright Mason," that it was considered but a just tribute to his memory. It was a scene marked with more than an ordinary degree of solemnity, and will not readily be forgotten by those who participated in the obsequies of the deceased.

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*New Orleans Picayune.

EXPULSIONS BY CHAPTERS.—P.M. DEGREE.

The following is from the proceedings of the Grand Lodge of Ohio, at its last annual communication:—

"Bro. Hildreth, from the committee on Masonic Jurisprudence, submitted the following report, which was approved, viz.:

Question: "Is a Master Mason eligible to the office of Master of a Lodge, who has been expelled from a Chapter of Royal Arch Masons, he having received the degree of Past Master in said Chapter? If he is not, would he be if he had received the degree of P. M. in a convocation of such? Or could he be restored to all the rights and privileges of a P. M. in a convocation of P. M.'s, from which he had been deprived by his expulsion from a Chapter of Royal Arch Masons? Or does expulsion from a Chapter, effect the standing of an acting Master of a Lodge?"

"The standing committee on Masonic Jurisprudence, to whom was referred the foregoing question, report:—

That they, as members of this Grand Lodge, are ancient *Master Masons only*, and therefore know nothing about the law governing Chapters in the expulsion of members, or whether they *ever expel* them. Nor do they know anything about the degrees in a Chapter, or mode of conferring them—*if they have any*—and have not observed anything in or about this Grand Lodge that would lead to the discovery of the same; and therefore ask to be discharged from the further consideration of the business of the Chapters."

MASONRY A MORAL ORDER.

Masonry has been well defined to be, "a moral Order of enlightened men founded on sublime, rational and manly piety, and pure, active virtue." This we shall endeavor, in our feeble manner, to prove to you.

From the time when harmony began, and Almighty Power from chaos shaped a world, we date the birth of Masonic principles. We would not here strive to trace our ancestry in the fabulous ages of antiquity, as some with great ingenuity and learning have done, nor would we lay claim to that which cannot be clearly proven. The principles of truth and love and charity, which constitute the ground-work and design of Freemasonry, are of course coeval with the creation, and this is all that is intended, when we date the birth of Masonry from that era. But we are members of an Order which justly claims a very high antiquity, travelling with the light of its own record, far beyond the birth of any existing human institution. We are members of an Order which has included in its ranks, and still numbers on its roll, the names of the great and good of the earth, whom all delight to honor.

When an institution thus venerable from age,—respectable from the character of those associated with it, and lovely because of the virtues which it strives to foster, presents its claims before an intelligent audience, they cannot but be heard with candor, and considered with attention.—*Flint.*

KNIGHTHOOD IN CALIFORNIA.

We have received a list of the officers and the By-Laws of San Francisco Encampment No. 1—being the first Encampment of Knight's Templars in California. The officers are—Sir Leander Ransom, G. C.; Richard F. Knot, Gen.; J. C. L. Wardsworth, C. G.; J. H. Bristow, Prelate; E. Cook and W. G. Badger, Wardens; J. H. Brown, Treas. and J. Frank Miller, Recorder. The Encampment meets on the 1st Friday in each month. The fees for initiation are one hundred dollars, and ten for affiliation.

CORRESPONDENCE.

Centreville, Leon Co., Texas, May 19th, 1856.

Br. Moore:—I have been receiving your Magazine for more than one year, and I find it to be a most invaluable companion. I wonder how it is that so many Masons can content themselves without a Masonic periodical of some sort. Does the Mason take no interest in what the Craft is doing out of the immediate vicinity of the jurisdiction of his own Lodge? Surely if he is a *true* Mason, if he considers Masons, wherever dispersed throughout the globe, his Brethren—members of the same family—he should feel a fraternal interest in the welfare and conduct of the most distant individual member. He should love to be instructed by the patriarchs and fathers of the Craft, that he might profit therefrom, and learn from their wisdom and experience to perfect himself in the mysteries and charity of his Order. The Masonic periodical brings this all home to his own fireside. With a Masonic journal upon his table, he could husband a thousand spare moments, snatched from the three grand divisions of his time, to devote to its perusal. The cost is nothing compared with the advantage conferred. For what Mason, if he has the least particle of the inspiration flowing from the sublime truths inculcated by the precepts and teachings of Masonry, can be satisfied to pass his Masonic life with just sufficient knowledge to work himself blunderingly into the Lodge-room, and when called upon to perform some Masonic duty, only to be able to accomplish it in a hesitating, stammering, confused manner. Yet I fear that there are hundreds and thousands in this condition Too many that are satisfied with the name of Mason, without being one by dint of preparation and proper knowledge. I fear that we have too many amongst us, who are satisfied with a mere superficial knowledge of the A. B. C. of Masonry, knowing nothing, and seeming not to care to know anything, of the orthography, the grammar, the history or the philosophy of their Fraternity. Without some knowledge of these, all of the sublime *truths and real beauties* of Masonry lie hidden and obscured, and it degenerates, almost, into a senseless unmeaning mummery.

It is this want of diligence, this disposition to be too easily satisfied with the acquirement of Masonic knowledge, that begets a reluctance to attend the Lodge. A reluctance to attend because the individual feels the want of capacity, and does not wish to expose his ignorance. This reluctance to attend upon the meetings of the Lodge, soon degenerates into downright coldness and a stolid indifference to Masonic duties. Want of knowledge among Masons, or rather want of industry and disposition to acquire it, is the great bane of the Order. It is the deadly Upas, that casts its blighting, withering shadow in our midst, causing so many to fall away from our Lodge-rooms cold, sickly and indifferent. We want a remedy for this evil. We want something that will arouse an interest, and sharpen the disposition for the acquirement of Masonic knowledge. The remedy is the reading of some standard Masonic periodical. Would that I could induce every Mason to subscribe for and read one. It would warm his cold heart, and arouse a new zeal in his bosom for his mystic mother. Two or three dollars per annum, will bring a Masonic periodical to the house of every Mason, (who so poor as not to be able to afford this sum?) and after enjoying its society for one year, he would not be deprived of it for the next for double and quadruple the sum.

Masonry is not increasing very rapidly in numbers in this vicinity. But I take this to be no bad omen. Our Temple is rising slowly, but out of proper stones, well hewn and prepared. But I am digressing. I merely intended, when I sat down, to enclose you $2 00 for my present year's subscription to your valuable Magazine, and to state that I wish it continued. May you long live to continue its publication.

Fraternally, Wm. M. Wood.

CHARACTER AND DESIGN OF MASONRY.

Those who regard our fraternity merely as a mutual aid society, designed to afford peculiar relief to the needy, and protection and support to the weak and defenceless among those who compose it, have adopted very narrow and imperfect views of the subject. And the *Brother* who thinks that he discharges all his obligations in ministering to the physicial wants of the persons and families of indigent and suffering Brethren, and maintaining inviolate the secrets of the Order, places a very low estimate upon his position as a Mason, and greatly depreciates the character and aim of our time-honored institution.

Speculative Masonry encourages progress and stimulates to excellence in all that tends to the dignity, usefulness and happiness of mankind. It inculcates diligence in the acquisition of knowledge, and smiles most upon him who, by improving his own natural endowments, prepares himself to be an example to his fellows, and a benefactor to his race. It enjoins patriotism, allies itself with true religion, and is promotive of every public and private virtue. Whatever may be the fact as to the extent of its existence as an organization, it is undeniably true that the spirit and genius of the institution are cosmopolitan. It addresses itself to a *Man, as such*, in every aspect of his existence, in every relation he sustains. It seeks not only the welfare of his body—to increase his physical enjoyment—but aims, by the right culture of his mind and heart, to develop and purify his noble nature, and to secure for him that exaltation and felicity which are at once the result and the reward of intelligence and virtue.—*Blake.*

MASONIC CHIT CHAT.

Celebrations.—The 24th June was celebrated at Springfield, in this State, in a highly creditable manner. The orators for the occasion were the Rev. Br. Gaylor of this city, and Brother Deming, of Hartford. The escort duty was performed by the De Molay Encampment, of Boston, under the command of Sir Clement A. Walker, M. D. The ranks were full and the body made a very fine appearance.

The day was also celebrated at New London. The address was delivered by Rev. Br. Alger of this city. It was likewise celebrated at Montpelier, Vt.; at Chicago, Illinois, and probably at other points. In our next we shall doubtless be able to notice them more at length.

New York.—The Grand Lodge of New York closed its annual session on the 7th June. The Hon. John L Lewis was elected Grand Master, in place of M. W. Joseph D. Evans, Esq. who has filled the office for several years past with distinguished ability, and profit to the Grand Lodge and Fraternity of his State. We learn that the Grand Lodge refused the proffered *mediation* of the Grand Lodge of Pennsylvania, but appointed a committee to adjust the existing difficulties, if it can be properly done. We also learn that it *sustained* the Prov. Grand Lodge of Canada, and *repudiated* the new organization calling itself an *Independent* Grand Lodge.

Original Charges.—Our readers will be pleased with the brief, though beautiful Charges, we have been permitted, by the favor of their estimable author, to lay before them in preceding pages. That their pertinency to the occasions on which they were delivered may be the better appreciated, it is proper to say, that Medford is a *ship-building* town, and that East Cambridge is distinguished in its local history, as being the scene of some of the earliest *military operations* of the Revolutionary war.

Errata.—In the *first* article, page 257—line 15 from the top, the reader is requested to substitute *their* for *our*; and on page 264, at the beginning of the 5th line from the bottom, insert *has*.

Missouri.—We learn by a brief note from our esteemed correspondent at St. Louis, that the Grand Chapter of Missouri commenced its annual session in that city on the 21st of May and closed on the 24th, and that the following officers were elected for the current year:—M. E. John W. Chenoweth, G. H. P.; D. De Haven, D. G. H. P.; I. S. Tisdale, G. King; Edward Lea, G. Scribe; John D. Daggett, G. Trea.; A. O'Sullivan, G. Secretary; Rob. Canan, G. Capt. Host; H. E. Peebles, G. R. A. Capt. H. Stille G. Sentinel.

The Grand Lodge assembled in annual communication on the 26th May and closed on the 31st. Seventyfour Lodges were represented. One hundred and fifteen paid their dues for the past year—a fact strongly indicative of the prosperity of the Institution in the State. The following are the officers for the present year:—M. W Benjamin Sharpe, G. Master; W. A. Cunningham, D. G. Master; S. H Saunders, G. S. Warden; Marcus Boyd, G. J. Warden; John D. Daggett, G. Treasurer; A. O'Sullivan G. Secretary: J. F. Houston, G. S. Deacon; S. S. Block, G. J. Deacon; J. Stiller, G. Tyler.

We are happy to add, that the G. Lodge refused to recognize the new body styling itself the *Independent Grand Lodge of Canada.*

☞Brother Charles Gilman, chairman of the committee of correspondence in the Grand Lodge of Maryland, says,—in speaking of the application of the new Grand Lodge of Canada to a P. G. M. of New York to do the installing for the new body—"the application was referred to the M. W. Grand Master of New York, Br. Joseph D. Evans, who returned for answer a letter, in which he fully and elaborately discussed the whole question, clearly *showing that such a proceeding [as the organization of the new body] was subversive of all subordination, and derogatory to the best interest of the Order.*" The result will show that this opinion is entertained by nine-tenths of the intelligent and conservative Masons of the United States.

☞Brethren in Illinois may obtain the *Trestle-Board*—latest edition—of Brother H. G. Reynolds, Knoxville, and of Br. Charles R. Starkweather, Chicago.

THE

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THE GRAND LODGE OF IRELAND IN CANADA.

The Grand Lodge of Ireland has recognized the schismatic Grand Lodge of Canada. To this fact the friends of the latter body attach much importance, and urge it as a reason why the Grand Lodges in this country should do likewise. With how much propriety this is urged, and the amount of respect the recognition is entitled to as a precedent, we propose briefly to inquire.

The Grand Lodge of Ireland, nearly a century ago, recognized the irregular Grand Lodge at that time existing in the city of London. Here we have an earlier precedent, or rather an earlier example, by the same Grand Lodge. A later one is to be found in the recent recognition by the Grand Lodge of Saxony, of a Grand Lodge in the city of New York,—a body which every Grand Lodge in this country, that has expressed any opinion on the subject, has declared to be unauthorized and irregular. A precedent is of authority only as it has the sanction of time and common consent. Neither of the cases here cited has this essential element of a precedent, and cannot therefore be received as such. Nor are they entitled to any consideration as examples; because, the first two were rejected by common consent, and the third is fast approximating to the same result. Recognitions, or other proceedings, if predicated on wrong principles, or if disregardful of the laws and conservative practices of the Institution, are of no value as examples, and cannot safely be allowed to have any influence in the adjudication of questions of so much importance as the one before us. It is a trite, but nevertheless true aphorism, that "two wrongs never made a right."

The question before the Grand Lodges of this country is, not what the Grand Lodge of Ireland has done, but rather what, in view of the policy by which the Institution has heretofore been governed, and of the actual condition of affairs in Canada, is demanded of them, not less for their own future security, than by a just respect for the rights of the party whose interests are mainly to be affected by the result of their action? They possess equal means, and are probably in a more favorable position to judge of the true merits of the controversy, and to decide this question correctly and impartially, than the Grand Lodge of Ireland is supposed to be. The weight of her opinion is greatly impaired by the fact that, with comparatively little at stake, she holds, if not the equivocal relation of a party interested, one of much indifference as to the result. Fifteen, or about one half of the seceding Lodges, are her own offspring; and never having made any provisions herself for their comfort or convenience in the Province, she might naturally be inclined to favor any measure they themselves should propose for the betterment of their condition. Supposing it to be true that these Lodges were of no particular benefit to her, nor she in a condition to be of any service to them, and that she was therefore very willing to set them free—still, she owed it to her own character, before entering upon any such arrangement, to make it certain that she would not thereby be transcending the limits of her legitimate authority, nor endangering the lawful rights of a co-ordinate power. We think she failed to do this. But let us examine the matter a little more in detail.

We are not aware that the Grand Lodge of Ireland has a Prov. Grand Master or Grand Lodge in any foreign Province whatever. She certainly has neither in Canada, nor any officer whose duty it is to superintend her Lodges there. They are left to take care of themselves. The fees exacted by the parent body are merely nominal; as follows:—Lodges chartered previous to 1846, pay an annual fee of two dollars and fifty cents—those chartered since that time, five dollars; for each candidate, one dollar and twentyfive cents; registering fee sixty cents; diploma fifty cents. No other fees are required, except for Warrants, and these are issued at the low rate of about thirty dollars. While these fees show that the pecuniary interest of the Grand Lodge in the Province is of small consideration, they also show that her Lodges had no just cause of complaint on account of heavy taxation,—though this is made the strong point in justification of the rebellion.

Doubtless one of the principal reasons why the Grand Lodge of Ireland manifests so little interest in her Colonial privileges is, that, from causes beyond her control, she can never have but a very limited number of Lodges in foreign parts; and these must rely almost wholly on their

own countrymen for members. The great obstacle in the way of their increase is, that the policy of the Catholic church is not favorable to the spread of Freemasonry; while a very large proportion, probably nine-tenths, of the Irish emigrants to the Canadas, are of that religious faith. Hence the small number of Irish Lodges there, and the correspondingly little interest their Grand Lodge manifests in the Masonic government of the Province. She seems to issue her Warrants to her own countrymen abroad, more as a matter of accommodation, than from any particular ambition to extend her jurisdiction; and, either from choice or necessity, she has practically left the establishment of Lodges in the Colonies to her sister of England, whose facilities are more equal to the duty, and better adapted to the purpose, than any at her command.[*] Her position in the Masonic government of the Canadas has, therefore, from the necessity of the case, always been one of a subordinate, rather than of a controlling, or even co-ordinate power. Hence her interest, in the abstract question submitted for her approval, was one of secondary consideration, in view of the benefits that would probably inure to her Lodges in Canada, from the organization of an independent Grand Lodge in that Province. The loss in the number of her Lodges would be of little account, while her revenue would not be sensibly affected by the change. Unlike the Grand Lodge of England, with its long established, extensive, and measurably perfect system of Colonial government, she could freely relinquish whatever rights or immunities she had previously exercised in the Province, without hazarding any interests, or disturbing any important relations, in other of the British possessions, and without essentially impairing her strength, or lessening her dignity as a Grand Lodge. And she probably took this view of the subject in coming to the injudicious result we are considering. But it was a limited and partial view; and one which has led her to do, not only a great private injustice to the Grand Lodge of England, but to lend her countenance to a revolutionary act, which, if admitted as a principle, or a precedent, in Masonic jurisprudence, threatens the integrity of the jurisdiction of every Grand Lodge in existence. She did not intend this. We prefer to believe that she acted hastily, and without realizing the consequences to her associates, of an unconditional surrender of a territory, over which she possessed no integral authority, and, consequently, no power to alienate it, without the concurrence and sanction of the other parties in interest. However small the value at which she held her own privileges in the Province, or however strong her desire to be disburdened of unproductive cares, or to gratify the wishes of Lodges over which, from the nature of her governmental policy, she could exercise little more than a nominal control,—she was not at liberty, and we prefer to believe that she did not intend, to sacrifice the rights or the interests of her co-partners in the jurisdiction.

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[*] In 1848, (the latest return we have at hand,) the Grand Lodge of Ireland had in all the British foreign possessions, (in Asia, Africa, America, &c.) 32 stationary and 22 Military Lodges—Scotland 25, and England about 400. In the Canadas the relative strength of the parties may be stated as follows:—Irish Lodges, say fifteen—Scotch two—English about eighty. We have not the means at hand to enable us to give the precise numbers, but they will not differ materially from the above. This statement shows that to the Grand Lodges of Ireland and Scotland, the Masonic possession of the British Provinces is a matter of very little importance. It also shows that the Grand Lodge of England is in fact and in truth the only body to be essentially affected by any change of jurisdiction over them. With the other parties the interest at stake is too unimportant to contend about.

The Canadas, for all Masonic purposes, are the joint possessions of the three Grand Lodges of Great Britain. Since their separation from France, they have been held and improved by those Grand Bodies, as a *coparcenary*, or a partnership in inheritance, with a joint right of succession. The three parties constitute one heir, and hold the premises as an estate in common. Neither may lawfully alienate the whole, or its individual interest in it, without the consent of the others. Neither has ever admitted the right of any foreign power to occupy any part of it; nor has any such power ever, to our knowledge, assumed to exercise such a right. As a joint inheritance, valuable only as an integral, the possession of it can be alienated, if at all, only with the consent and sanction of all the parties in interest. It will not be pretended for a moment, that either party is at liberty to terminate, at will, the possession of the others. Not even the Grand Lodge of Ireland herself will presume to say, in direct terms, to the Grand Lodges of England and Scotland, that their jurisdiction in the territory must cease. Such an assumption of power would very properly be regarded as unworthy of serious consideration. It is a principle in ethics, as in common law, that what may not be lawfully done by direct means, it is not lawful to do at all. Apply this principle to the case in hand, and it follows, as a logical sequence, that the Grand Lodge of Ireland was guilty of a legal and moral wrong, when, without the consent of the other parties in interest, she surrendered her rights in the jurisdiction, and lent the weight of her influence, to a rebellious and usurping body, the avowed purpose of whose organization and existence, it is to exclude her co-partners from the territory. This, to the extent of her ability, was doing, indirectly, that which she had neither a lawful nor moral right to do. Her possessory interests in the jurisdiction are so identified with those of her co-inheritors, that she cannot separate and dispose of them to a third party, without sacrificing theirs. This she cannot lawfully do. Her recognition of the new body, as an independent Grand Lodge, assuming entire jurisdiction over the Canadas,—inasmuch as the result will be, if successful, to produce this effect,—was therefore an unlawful and improper act; and cannot, with propriety, be allowed any weight or consideration with the Grand Lodges of this country, in discussing the legal merits of the important question at issue; and these are all they have to do with.

AN INTERESTING LETTER.

WASHINGTON CITY, JUNE 30, 1856.

My Dear Brother MOORE,—I received "The Freemasons' Magazine" for July, yesterday. I generally examine it very carefully when it comes, and read every thing that seems to me new. As a matter of course, it is impossible for me to read *all* that is contained in the host of Masonic publications that I receive. I seek to obtain all the knowledge I can, from them all, however, and I assure you I never even look through one without more or less Masonic enlightenment. But I read yours for July *through*, and let me say how much I thank you for the just remarks you have made in the article headed "Masonry vs. Politics." They are written in the true spirit of Freemasonry, and I hope may do a vast deal of good amongst the fraternity.

Although Washington is emphatically the hot-bed of politics, I am proud to say that I have never heard that subject alluded to in any Masonic Body within this jurisdiction, and I hope and trust I never shall.

As chairman of the Committee which reported favorably to the recognition of the "Independent Grand Lodge of Canada," it becomes me to say a few words in explanation. Our Grand Lodge does its business at a single sitting of three or four hours—the manifesto, if I may so term it, of the Independent Grand Lodge of Canada was laid before the Grand Lodge by M. W. G. M. Fraily, early in the semi-annual sitting of May last. It was referred to a Committee, of which I had the honor to be Chairman, without reading, or explanation, further than as to *what it was*. The Committee retired, and after a very rapid perusal of the document, and without that deep consideration that ought to have been given to a subject of such vast importance, the resolutions recognizing that Grand Body were hurriedly drawn and reported to the Grand Lodge, and, after the reading of the manifesto by the G. Secretary, they were unanimously adopted, without debate. I do not hesitate to say, that, had I known what I now know, I should not have reported as I did, without very much more consideration.

In consequence of the receipt, by our Grand Master of a statement of facts from the "Provincial Grand Lodge of Canada West," he deemed it proper to bring the subject again before the Grand Lodge on St. John's day, and it was again referred to the same Committee, who will now give it such attention and consideration as its importance merits, and report in full at the next meeting of our Grand Lodge.

We celebrated St. John's Day here on the 24th, for the first time for nearly twenty years, and it was done in a manner worthy of the Fraternity of the District.

The following paragraph, written by a correspondent of the "Boston Journal," gives a brief, but, as far as it goes, correct account of the celebration :—

> WASHINGTON, JUNE 24, 1856.
>
> St. John's day this, and well has it been celebrated by the "Brethren of the Mystic Tie." The heat is very oppressive, yet upwards of four hundred joined the procession, which was escorted by an Encampment of Knights Templars, sixty strong, under Grand Commander Benjamin B. French. The oration was delivered at the Smithsonian Institution, by the Rev. Brother Byron Sunderland, a native of Vermont, I believe, who is pastor of the 4½ Street Presbyterian Church. It was an elegant production, eloquently delivered, and was listened to with great attention, General Cass and other distinguished Brethren occupying seats on the platform. From the Institution the procession marched to Odd Fellows Hall, where a banquet was served, and the fraternity had a good time generally.

The procession left the Masonic Hall at 3 o'clock, P. M., and marched two or three miles through the principal streets of the city. The Knights Templars, who formed the escort, were without exception, clothed in black, with the usual insignia—sash, apron and sword—of the Order, and made a fine appearance. They displayed, for the first time in public, their banner—one side representing the great Banner of the Order (not the Beauseant) a crimson cross on a white field, surrounded by the motto "*In hoc signo vinces*," in large gold letters—the reverse representing the Maltese Banner, a white star of nine points, on a black field, surrounded by the motto, "*Rex regum, Dominus Dominorum*," in gold letters. The banner is trimmed with gold fringe, gold cord, and tassels, and the staff surmounted by a metallic cross, gilded.

The Grand Lodge, also, displayed, for the first time, their superb banner, of purple silk, on one side of which are emblazoned the Freemasons' coat of arms, on the opposite the Capitol of the United States.

The Grand Lodge and subordinates all appeared in full regalia, and made a very imposing appearance.

Mr. Sunderland's oration was a gem, and I trust will be published, as it richly deserves to be.

The Banquet was served by Brother Bonlanger, one of the oldest caterers in Washington, and was such an one as might have been expected from him.

There were no speeches, or sentiments, at the table,—an omission that I very much regretted, but the company seemed to enjoy the occasion highly, and some good songs were sung, in excellent taste and style. There were very few visiting Brethren. The only ones known to me were from Baltimore, and the adjoining Counties of Maryland and Virginia. Sir JAMES STIRRATT, Grand Commander of Maryland Encampment, with a few Knights of his Encampment, were present, and were assigned the posts of honor, to which they were entitled, in Washington Encampment. The Banquet was concluded at an early hour in the evening, and the members of the fraternity returned to their homes with the consciousness that they had spent the day in a manner worthy of the Ancient and Honorable Order.

Masonry in this jurisdiction, is in as prosperous a condition as it ever has been. All the Orders are increasing, and those who are joining us are among the best and most respectable of the community. I am inclined to believe that Washington Encampment will pay into the Treasury of the General Grand Encampment, more money for the conferring of the Orders, since Sept. 1, 1853, than any other Encampment in the United States.

A series of Lectures on Freemasonry, was delivered before the Lodges here last winter, by different Brethren, which commanded great attention, and aroused the spirit of inquiry to a very great extent.

I am looking forward to our Meetings at Hartford, with the most pleasant anticipations, and hope much will there be done for the good of Knighthood and Royal Arch Masonry. My correspondence from all parts of the Union, leads me to anticipate the fullest and most interesting reunion of both Bodies, that has ever taken place. So mote it be, say I, with all my heart and soul.

While in Philadelphia a week or two ago, I had the great pleasure of meeting Br. E. A. Raymond of Boston, and of accompanying him to one of the Philadelphia Lodges, held in the superbly magnificent Hall of the Grand Lodge, in the Masonic Temple. We both enjoyed the visit highly.

You ought to have a correspondent in Washington, and perhaps, if I can find the time, and my letters will be acceptable, I may give you now and then a crude epistle on various matters, like this.*

Truly and fraternally yours,

C. W. MOORE Esq. B. B. FRENCH.

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*We shall always be most happy to hear from our esteemed Brother, on any subject which he may think will be interesting to our readers—EDITOR.

THE CANADA SCHISM.

A RATHER serious typographical error escaped detection in our last, on page 276, in the 6th line from the top. The sentence as printed reads—" Our correspondent informs us that *nine* of the Lodges under the jurisdiction of the Prov. Grand Lodge of Quebec and Three Rivers, have joined the new movement." It should read " *none* of the Lodges," &c. The error though but a misprint of a single letter, makes a very important difference in the fact stated ; and those of our readers who preserve the Magazine for binding, will please to make the correction with a pen in the margin of the page, or over the word in which the error occurs. It is proper to say in this connection, that there are but *three* Lodges under the Prov. Grand Lodge of Quebec, and that all of them remain true in their allegiance to the Grand Lodge of England. The seceding English Lodges in the lower Province, were *all* from the jurisdiction of the Prov. Grand Lodge for the District of Montreal and William Henry.

That our readers may distinctly understand this matter of jurisdiction,—apparently somewhat complicated,—it may be proper to state, that there are *three* (instead of *two*, as noted on a previous occasion,) Prov. Grand Lodges in the Canadas, each having its Grand Master and other officers, and all acknowledging the authority of the Grand Lodge of England ; namely, the two above named, and the Grand Lodge for Canada West, having its seat at Toronto. They of course all repudiate the rebellion, though eight Lodges from the latter body, and several (probably not exceed eight)* from the Grand Lodge of Montreal and Wm. Henry are reputed to have seceded and joined the unlawful Grand Lodge. And these, with the fifteen Irish Lodges, make up the sum total of that body.

There are but *two* Scotch Lodges in the Canadas ; namely, one at Quebec and one at Montreal. The Quebec Lodge is reported as having had a delegate in the Convention of the seceders ; but if so, we have reliable authority for saying, that, " *the two Scotch Lodges never did have anything to do with them.*" The delegate referred to was, therefore, self-appointed, or at least was acting without authority.

Scotland has no Grand Lodge in the Provinces, nor has she a sufficient number of Lodges there to make one. She has, however, a Grand Master for Upper Canada, and another for the lower Province. The object of these appointments is, not only to look after her local Lodges, but that her Military Lodges, as they shall arrive with the foreign regiments, may have some superior authority with whom to communicate. Ireland makes no such provision for her Lodges, though they are much more numerous than the Scotch. Had she taken this care of them, her Canadian Lodges might to-day be occupying a position more honorable to her and to themselves, than that they now fill in the eye of the Masonic world.

We have much pleasure in this connection, in laying before our readers the following extract from the address of the M. W. JOSEPH D. EVANS, before the Grand Lodge of New York, at its annual session in June. The views contained in it are sound and Masonic views ; and they are worthy of the high reputation of their estimable author :—

> "During the last Fall a number of Lodges in Canada, under the Provincial Grand Lodge, seceded from that Body and formed a Grand Lodge, declaring itself independent of the Grand Lodge of England. Application was made to New York to install their officers, which request was respectfully, but promptly declined ; since then, I have understood that several of the Lodges perceiving their position to be unmasonic, have returned to their lawful mother.
>
> It is a source of regret that our esteemed Canadian Brethren, who have hitherto been the immovable advocates of law, order and union, should now, at this late day, so far forget their wonted love of symmetry. as impetuously to mar the beauty of that system of Masonic government, which has been, and still is, the admiration of every Mason. We cannot for a moment, countenance schisms and rebellions ; they are antagonistic to the spirit of Masonry, and if encouraged, would eventually produce its downfall and utter destruction. There are other means afforded by the Institution whereby a good object may be effected without rashly and harshly doing violence to our wholesome regulations. Every disease can find its remedy there, and every grievance its redress.
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> I have no doubt but that our Brethren in Canada are laboring under great inconveniences, of which they ought to be relieved, and we sincerely sympathize with them ; but there is a judicious Masonic course which alone should be resorted to for effecting their relief. Masonry affords a legitimate remedy for the cure of any evil ; consequently there can be no justification whatever for a resort to unlawful and unmasonic measures to secure an end, however desirable may be its accomplishment. As the subject will be brought before you more in detail by the Committee on Foreign Correspondence, it is unnecessary for me to dwell longer upon it. I will however remark, that I have been startled to learn that one or more of the Grand Lodges have acknowledged this spurious Grand Lodge in Canada as legitimate. This we view as strangely mysterious We can scarcely open a copy of the published transactions of the Grand Lodges as they come in to the Grand Secretary's office, but we find expressions of sorrow, regret, pity and contempt for the Masons in New York, in consequence of the schisms and rebellions they find there, and which are deprecated by none more than by ourselves ; and yet there appears to be no hesitancy on the part of some to view such acts in Canada with leniency and favor. What are we to think of such a course ? Are we next to find our Sister Grand Lodges hand in hand with every other spurious or expelled body claiming to be Masonic ? They may with the same propriety acknowledge all such as legitimate, whether in this or any other State. I trust our associates will perceive

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*Our correspondent in Canada writes as follows—" I cannot tell the number of Lodges belonging to the new Grand Lodge, their statements generally being so very incorrect. They have on their list some Lodges in Montreal which do not, never did, and never will, belong to them."

the great inutility of thus violating the principles of Masonic government, of weakening the power and force of their own strength, and of establishing habits, the effects of which will hurl them from the pinnacles of their greatness, to lament vainly in sorrow their departed dignity and influence. But we feel satisfied that this action on the part of the Grand Lodges referred to, is premature, unless they wish to take advantage of the circumstances to give vent to a sentiment they may hold, and wish to promulgate, in regard to Masonic revolutions.

Since writing the foregoing, we have learned that the Grand Lodge of England has at the present time a resolution before it for consideration, granting to the Provincial Grand Lodges all they demand, and which, it is more than probable, will be adopted. In the same communication, giving the foregoing information, which was received from the Provincial Grand Lodge of Canada West, and which Provincial Grand Lodge is and always has been recognized by this Grand Lodge as the true and lawful Masonic Body in that Province, we are informed that the statements made by the recusants to obtain the favor and sympathy of the Masonic world, are not borne out by facts; that a very great majority of the Canadian Masons remain true to their allegiance; that out of fifty Lodges fortythree adhere to the legitimate Body, and that three additional new ones, recently added, swell their number to fortysix.

Another pleasing and interesting fact is at the same time communicated, that the Provincial Grand Lodge, and the Lodges and Masons under it, are determined to remain true to their allegiance to their Mother Grand Lodge, at the same time employing every legitimate means for obtaining the privileges and immunities they desire. In the spirit thus manifested we perceive prominently presented the pure, efficacious and glorious principles of our beloved Institution. I have no doubt but that our esteemed Brethren there will obtain all, or more even, than they have asked for, and I trust that their estrangement will prove to be of short duration.

But until those in rebellion are received into fellowship again by the Provincial Grand Lodge, it becomes our duty to sustain that Body fully and freely in all its lawful proceedings, and to discountenance any and every act of trespass upon, or resistance to, its unrivalled authority, and exclude from Masonic communication, all who are in antagonistic position to it."

We give below, for the information of our readers, the names and locations of the eight Lodges in Canada West, which have seceded from their allegiance and joined the rebellious Body, and with which all Masonic intercourse has been interdicted by the Grand Lodge of that Province, viz:—

No. 8.—Prince Edward's Lodge, *Picton.*
" 9.—Brockville Lodge, *Brockville.*
" 17.—Barton Lodge, *Hamilton.*
" 12.—Union Lodge, *Grimsby.*
" 15.—St. George's Lodge, *St. Catherines.*
" 22.—Strict Observance Lodge, *Hamilton.*
" 31.—Norfolk Lodge, *Simcoe.*
" 51.—Acacia Lodge, *Hamilton.*

This list of the seceding Lodges is taken from the *official* circular of the Provincial Grand Lodge of Canada West, under date June 18, 1856, and is therefore wholly reliable. There were, as stated on a former occasion, "at the time the convention met" in October last, *fifty* Lodges on the roll of this Grand Lodge, to which *three* have since been added—making the whole number of Lodges in the District, *fiftythree.* Of this number *eight* only have seceded—leaving *fortyfive* which remain true in their allegiance, against *eight* that have joined the new body. Yet, in the face of these incontrovertible facts, it is contended by interested parties, that the movement is a spontaneous and general one, enlisting the sympathies and receiving the encouragement of the whole Fraternity of the Province! Against such bold assumptions, it is of course in vain to argue. We shall be happy to know that the Grand Lodge of England, has complied with all the requests, and made all the concessions, asked for by the lawful Masonic authorities in Canada. We doubt not that she will do so. But until this is done, the Grand Lodges in this country have but one course to pursue; namely, to discountenance the rebellion, and uphold the lawful authority of the Province. We trust to be able before the last sheet of our present issue goes to press, to announce the decision of the Grand Lodge of England, on the subject, as the matter was probably before that body at its communication in June last.

LAYING CORNER STONE.

THE Corner Stone of the new and extensive edifice, now in progress of erection at Northampton, as a State Hospital for the Insane, was laid with Masonic ceremonies, by the Grand Lodge of this Commonwealth, on the 4th of July ult.

Being the eightieth anniversary of the national independence, the most ample and complete arrangements had been made for making the ceremonies and festivities worthy of the day and the occasion; and such, measurably, was the result,—notwithstanding the unfavorable state of the weather, and the consequent diminution of the numbers present from the neighboring towns. No general procession was formed until after the exercises at the church. These consisted of—1. Voluntary on the Organ—2. Prayer by Rev. Gordon Hall—3. The Star Spangled Banner, by the Quintette Club—4. Oration by Dr. Edw. Jarvis—5 Singing by the Congregration—"My Country, 'tis of thee." &c.—6. Benediction. The Procession was then formed in the following order, under the direction of Col. J. Thayer, as Chief Marshal:—

Northampton Band; Northampton Infantry; Firemen, consisting of the following companies:—The Deluge Company, Northampton, Hook & Ladder Company, do., Sack & Bucket Company do., Torrent Company do., Hope Engine Co., Haydenville, Mass., Pacific No. 1, of Chicopee, Manhan Company, East Hampton, Rough and Ready Co., of Westfield, &c., &c.; Marshal; Workmen on the Insane Hospital; Workmen at the Bay State Mills; Marshal; Hampden Band; Committee of Arrangements; Students of Amherst College; Marshal; Town Officers of Western Massachusetts; County Officers of Western Massachusetts; Members of the Bar; Members of the Mass. Medical Society; Officers of Insane Hospitals and other Charitable Institutions; Trustees of the Hospital; Commissioners of the

Hospital; The Clergy; Faculty of Amherst and Williams' Colleges; Marshal; Members of the House of Representatives; Members of the Senate; State Officers; Governor and Council; Members and Ex Members of Congress; Judges of the Commonwealth; Orator and Chaplain; Marshal; Band; Jerusalem Lodge of Freemasons of Northampton; Members of other Masonic Lodges; Grand Lodge of Massachusetts; Citizens generally.*

The procession left the church about 12 o'clock, and had got (says a city cotemporary) "fairly on its line of march when a tremendous thunder shower suddenly burst over the town; the rain came down in torrents, drenched all who were without shelter to the skin, and completely dispersing the procession, compelling the members of it for a while to seek the nearest shelter. The shower continued at intervals till 2 P. M., rendering it impossible to carry out the celebration as successfully as had been anticipated by the Committee of Arrangements, and disappointing hundreds who had come from the neighboring towns to witness it, many of whom were in open vehicles, without umbrellas or shelter, all of whom were more or less drenched by the rain. The Fire Companies had their machines decorated handsomely with boquets and wreaths of flowers, and made a fine appearance." The Grand Lodge left the church in their new and splendid regalia, but seeing the shower coming, took the precaution to change it, and thus saved it from damage. The Jewels were filled as follows: M. W. Winslow Lewis, Grand Master; A. T. Lowe, Deputy Grand Master; J. T. Heard, Senior G. Warden; G. G. Smith, as Junior G. Warden; Thomas Tolman, Grand Treasurer; C. W. Moore, Recording Grand Secretary; J. H. Sheppard, Corresponding Grand Secretary; J. McClellan, as Grand Marshal; E. A. Raymond, as Senior Deacon; A. A. Dame, as Junior Deacon; W. C. Martin, as Senior Steward; W. W. Wheildon, as Junior Steward; E. F. Gay, as G. Tyler.

On arriving at the Hospital Grounds—one of the most beautiful and eligible spots for the purpose that the State affords—the ceremonies were commenced in the midst of a heavy shower, with an eloquent and appropriate prayer by Rev. Dr. STEARNS, President of Amherst College. The M. W. Grand Master then addressed the large concourse of persons present as follows:—

We are assembled to lay the corner stone of a structure, to be devoted to the amelioration of those, who, without reason's sway, are peculiarly objects for the sympathy and benevolence of a philanthrophic community. The advance which has been made in the treatment of such unfortunates, the ray which science has shed on their unhappy condition, and developed and substituted the rational for the two oft inhuman and irrational treatment of old, have been shown and expounded by one whose scientific researches, profound judgment, and practical skill, have rendered worthy of addressing his fellow-citizens on this interesting occasion.

The part of this day's ceremonial assigned to that Institution of which I have the honor of being the official head, is likewise appropriate in a two-fold aspect.

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*The governor and some others here named, were not present either on account of the weather or other engagements. We give the order of procession as it was arranged by the committee.

For a long period, in the old world, all the great edifices have been commenced by the ceremonial which is now about to take place under the auspices of the ancient Fraternity of Freemasons; and the corner stones of all *our* great national monuments, from the Capitol at Washington to the present, have been laid by their hands. In Massachusetts, our own state Capitol, and that noble monument of the liberality of our citizens,—surpassing all former records of benevolence in this country,—The Massachusetts General Hospital, were thus consecrated. The last on the 4th July, 1818. And on this very day, in our sister State of New Hampshire, the Grand Lodge are performing similar duties in laying the Corner Stone of a State edifice, at Manchester. The custom, therefore, is time honored and appropriate, and far distant be that period, when an association like ours, founded on the purest principles and on the broadest and most ample basis of an Universal Philanthrophy, regarding the world only as limiting its scope, shall be made to cease its kindly career of charity and usefulness. Every member is a Brother in our affections,—their actuating motto, "Homo sum nihil humanum alienum a me puto."

> "No pent up Utica contracts our powers,
> But the whole boundless universe is ours."

The duty of this day commends itself to those enlisted in the glorious cause of alleviating human suffering. It commends itself to all, but especially to those of the "household of our faith." To feed the hungry, clothe the naked, bind up the wounds of the afflicted, soothe the unhappy, sympathize with their misfortunes, compassionate their miseries, is the grand aim we have in view. This is our platform; and among the varied platforms of the day, can a better be presented for the suffrages and approbation of an intelligent community!

Our services here, are as artizans in speculative Masonry, and we bid God-speed to those who are to uprear this fabric as practical architects and Masons; and we thank the Honorable Commissioners for their invitation. At the head of this Commission is one to whom I bow with the respect due to an eminent professional Brother,—one whose claims to the gratitude and admiration of his fellow-citizens, are founded on a life so much and so well spent in the cause of humanity,—one second to none in ministering to the mind diseased. In the quietude of private life, which he has sought, the blessings of thousands will follow him, and may health and happiness attend him thither.

The Grand Lodge of Massachusetts claims to be a venerable and honorable association. It dates from 1733, and is the parent of Freemasonry on this Western Continent. Its presiding Officers have been those who in their day and generation, have been eminent as civilians as well as Freemasons, and we point with pride to the names of Gen. Joseph Warren, Dr. John Warren, Paul Revere, Isaiah Thomas, Benjamin Russell, John Soley, John Abbot, and many others whose memories are hallowed by their fellow-citizens. Under the auspices of such memories Freemasonry must stand for years to come, as she has stood for the years she has numbered: so long as man requires the aid of his brother man—so long as there is a heart to beat for others' woes—so long as human infirmities and misfortunes demand support and succour. On this occasion then, we claim your attention, and be assured, that though all may not be understood or appreciated, all has its meaning and significance.

The ceremonies then proceeded as follows :—

Grand Master.—Right Worshipful Senior Grand Warden: The Grand Lodge of this Commonwealth having been invited by the State authorities to lay, in due and ancient Masonic form, the Foundation Stone of an edifice here to be erected as an Asylum for the alleviation of human suffering; and that invitation having been accepted, I now order that this Grand Lodge assist me in the performance of this work. This my will and pleasure you will proclaim to the Junior Grand Warden, and he to the Brethren, and others present, that all having due notice may govern themselves accordingly.

Senior Grand Warden.—Right Worshipful Junior Grand Warden: It is the order of the Most Worshipful Grand Master of the Grand Lodge of the Commonwealth of Massachusetts, that this Corner Stone be now laid with Masonic honors. This his will and pleasure you will proclaim to all present, that the occasion may be observed with due order and solemnity.

Junior Grand Warden.—Brethren, and all who are present, will take notice that the Most Worshipful Grand Master will now deposit this Foundation Stone in Masonic form. You will observe the order and decorum becoming the important and solemn ceremonies in which we are about to engage.

INVOCATION BY THE GRAND CHAPLAIN.

HYMN.

Chorus.—Let notes of gladness tell
Thoughts that each bosom swell
The work begun!
Duet.—Hope's joyous thoughts we bring,
While to our Heavenly King
Chorus.—Friends now united sing,
Heart's joined as one.

Chorus.—Where laid the Corner Stone,
Ever in kindness known
Be man's best good!
Duet.—Though years shall pass away,
Though human works decay,
Chorus.—Ever by Heav'ns own ray
Be truth renewed!

Chorus.—May, in proportions true,
Rising to grateful view,
The work ascend!
Duet.—Long may it safely stand,
Untouched by ruthless hand,
Chorus.—Till at Heaven's last command,
All time shall end.

Grand Master.—Right Worshipful Brother Grand Treasurer: You will read the inscription upon the Plate which is to be deposited under the Foundation Stone.

The Grand Treasurer read as follows :—

The Corner Stone of an edifice for the THIRD STATE LUNATIC HOSPITAL, established under Act of the Legislature of Massachusetts, passed May 21, laid by the Most Worshipful Grand Lodge of Free and Accepted Masons of Massachusetts, M. W. Winslow Lewis, M. D, Grand Master, on the 4th of July, 1856, the 80th Anniversary of American Independence. HENRY J. GARDNER, Governor of the Commonwealth. Commissioners: Luther V. Bell, H. W. Benchley, Saml. J. Standley."

Grand Master.—There being no objection, I now order you, Brother Grand Treasurer, to deposit the Plate, with the papers, in the place prepared for their reception.

[*Music by the Band during the ceremony of making the deposit.*]

The principal Architect then presented the working tools to the Grand Master, who directed the Grand Marshal to present them to the Deputy Grand Master, and Senior and Junior Grand Wardens.

The Grand Master, the Deputy Grand Master, and Grand Wardens then descended from the platform; the G. Master taking the Trowel, the Deputy Grand Master the Square, the Senior G. Warden the Level, and the Junior G. Warden the Plumb, the Grand Master standing at the *East* of the Stone, his Deputy on his right, Senior Grand Warden at the *West*, and the Junior Grand Warden at the *South* side of the Stone. The Grand Master then spread the cement; and when that had been done, he directed the Grand Marshal to order the Craftsmen to lower the Stone. [This was done by three motions, viz:—1st, by lowering a few inches and stopping, when the *public* Grand Honors were given; 2d, again lowering a few inches, and giving Grand Honors; 3d, letting the Stone down to its place and giving the Grand Honors as before. The Square, Level and Plumb were then applied to the Stone by the proper officers.]

[FLOURISH OF MUSIC.]

Grand Master. Right Worshipful Deputy Grand Master: What is the proper Jewel of your office?

Deputy Grand Master. The Square.

Grand Master. Have you applied the Square to those parts of the Stone that should be square?

Deputy Grand Master. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Senior Grand Warden: What is the proper Jewel of your office?

Senior Grand Warden. The Level.

Grand Master. Have you applied the Level to the Stone?

Senior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Right Worshipful Junior Grand Warden: What is the proper Jewel of your office?

Junior Grand Warden. The Plumb.

Grand Master. Have you applied the Plumb to the several edges of the Stone?

Junior Grand Warden. I have, Most Worshipful Grand Master, and the Craftsmen have done their duty.

Grand Master. Having full confidence in your skill in the Royal Art, it remains with me now to finish the work.

The Grand Master then gave three knocks upon the Stone, and said—

"I find this Foundation Stone WELL FORMED, TRUE and TRUSTY, and may this undertaking be conducted and completed by the Craftsmen according to the grand plan, in Peace, Love and Harmony."

The Deputy Grand Master then received from the Grand Marshal the Cornucopia containing Corn, and spread the corn upon the Stone, saying:—

"May the health of the workmen employed in this undertaking be preserved to them, and may the Supreme Grand Architect bless and prosper their labors."

The Grand Marshal then took the Wine from the Altar and presented it to the Senior Grand Warden, who poured it upon the Stone, saying:—

"May plenty be showered down upon the people of this ancient Commonwealth, and may the blessing of the Bounteous Giver of All Things attend all their philanthropic undertakings."

The Grand Marshal presented the Oil to the Junior Grand Warden who poured it upon the Stone, saying:—

"May the Supreme Ruler of the World preserve this people in Peace, and vouchsafe to them the enjoyment of every blessing."

Grand Master. "May Corn, Wine and Oil, and all the necessaries of life, abound among men throughout the world; and may the blessing of Almighty God be upon this undertaking, and may the structure here to be erected be preserved to the latest ages, in order that it may promote the humane purposes for which it is designed."

The Grand Master then presented the Implements to the Architect, saying:—

"To you, Br. Architect, are confided the implements of operative Masonry, with the fullest confidence that by your skill and taste, a fabric shall arise, which shall add new lustre to our honored Commonwealth. May it endure for many ages, a monument of the liberality and benevolence of its founders."

"*Old Hundred*" was here sung by the assembly, and the ceremonies were closed by a *Benediction* from the Rev. Dr. Stearns.

The procession was then again formed and marched to a beautiful grove in the vicinity, where a bountiful collation had been provided by the citizens. The procession returned to the town about 6 o'clock, and the festivities of the day were closed by a free Promenade Concert at the Town Hall, and an exhibition of fireworks in the evening. We have little space for remarks, but cannot close without expressing our thanks to the Brethren of Jerusalem Lodge, of Northampton, for their kind attentions, and successful endeavors to render the visit of the Grand Lodge to their beautiful village an agreeable one.

PACIFIC LODGE AT VALPARAISO.

THOSE of our readers who were subscribers to this Magazine in 1854, will doubtless recollect the passage of a resolution by the Grand Lodge of California, in that year, reflecting somewhat severely upon the conduct of certain American Brethren at Valparaiso, Chili, who had there organized themselves into a Lodge, first under a Dispensation from the Grand Lodge of California, and subsequently under authority from the Grand Lodge of Massachusetts. The details would not now be of any particular interest, and we omit them, by referring the reader to the volume for 1854, should he desire to learn them; our present purpose in referring to the matter being merely to place the following resolutions on record in our pages, as the conclusion of the case, and a part of its history. They were adopted by the Grand Lodge of California at its annual session May last.—

"Upon a careful review of all the facts of the case, your committee have come to the conclusion that the action of this Grand Lodge, at its Annual Communication in May, 1854, upon this subject, was taken without full information and explanation from *Pacific* Lodge; and that that Lodge was not justly deserving the censure then passed upon it. The committee therefore submit the subjoined resolutions as expressive of the sense of this Grand Lodge on the subject:—

Resolved, That on further and careful examination of all the acts of *Pacific* Lodge, lately under dispensation from this Grand Lodge, it is the opinion of this Grand Lodge that the action had at the Annual Communication of 1854, relative to that Lodge, was based upon a want of knowledge of the entire facts of the case; and that said Lodge should be and is exonerated from any intentional discourtesy or want of respect to this Grand Lodge, from whom its first dispensation emanated.

Resolved, That this Grand Lodge will not require said Lodge to forward its jewels, furniture, etc., and hereby releases it from all claims.

Resolved, that a copy of the foregoing resolutions be forthwith transmitted to the Grand Lodge of Massachusetts and to the Secretary of the late *Pacific* Lodge, U. D."

THE CELEBRATION AT SPRINGFIELD.

THE anniversary of the nativity of St. John the Baptist, was celebrated, under the auspices of Hampden Lodge, at Springfield, in this State, on the 24th June last. The day was one of the finest of the season, and the place one of the most beautiful and inviting inland cities in the Commonwealth. Everything contributed to render the occasion an agreeable one, and we but embody the general sentiment when we say that it was eminently so. It was a holiday for others than Masons. The citizens generally seemed to enter into the spirit of it, and "hundreds flocked from distant towns and villages to participate in, and be curious spectators of, the jubilant demonstrations incident to the day and its associations." The windows of the principle business stores (to borrow the words of a contemporary,) "were decorated with flags, and festooned with streamers which fluttered the red, white, and blue, in graceful undulatory motions in the breeze, and thousands of bright eyes sparkled with delight from balconies and windows as the immense procession passed along. From ten in morning until the sun went down, a continual hum of excitement pervaded the city—crowds of eager people hurried backwards and forwards, making the occasion appear as much a holiday as one set apart exclusively for that purpose."

"Never"—says the Springfield Republican of the next day—"never was a prettier or more successful celebration of that august anniversary. Some six hundred of the Brothers gathered, representing various Chapters and Lodges in and about Boston and along the Connecticut river. Venerable were many with years and honors; heavy were others with cumulative regalia, betokening honored and long service in behalf of the patron saint of the Brotherhood; curious to the "world's people" were the bright belts, rosettes, crosses, little aprons, covered with signs and wonders, unlike anything in earth or in heaven, banners, candles, etc., etc., that the representatives of the different degrees of progress distinguished themselves to each other with; interested and gratified seemed all who had worshiped at the inner shrine and tasted at the secret spring; while the throng of ladies that appropriately filled the galleries of Church and Hall and lined the streets, fed eagerly on what they saw and heard, and, unsated, looked the unuttered cry of Oliver Twist, for "more." Not within this generation's day, certainly, has there been such a demonstration of the beauty and bravery of Freemasonry in our neighborhood, as was this. It was a healthy token of the revival which has come over this ancient Institution. The Lodge in Springfield is now growing rapidly, has 200 members, and is constantly increasing. The same seems generally true of the Order everywhere in New England, if not in the Union. Surely nothing is worthy of contempt or ridicule, that survives time and persecutions as has this Brotherhood of men, and rises vigorously into new activity at a period of the world when the practical is more than ever worshiped as the one sole god."

The procession was formed at about half passed 11 o'clock, under the direction of Col. J. M. Thompson, as Chief Marshal. The escort duty was performed by the De Molay Encampment of Boston, under the command of Sir Clement A. Walker, M. D., accompanied by Bond's celebrated Cornet Band. The ranks were full; and never has this excellent military body appeared to better advantage, or discharged its public duties with more credit to itself. It was the attractive feature of the procession, and elicited the highest praise from the spectators. There were rising six hundred Masons in the procession, including several carriages with aged Brethren. It reached the Church soon after one o'clock, and the exercises of the day were commenced with "a voluntary on the Organ by Henry Wilson, of Hartford, and following it were: a chorus by the choir; invocation by Rev. William Flint, of Greenfield; the singing of an ode written for the occasion; reading of the Scriptures by Rev. J. J. Twiss, of Springfield; singing of another ode, written by Miss Mary A. Livermore; oration by Rev. N. M. Gaylord, of Boston; anthem by the choir, and benediction. The exercises lasted about an hour and a half, and were highly interesting. The oration was a splendid effort on the part of the orator in favor of Masonry and its ancient customs, and to prove the religious and moral advantages of the Order as an institution of benevolence and Christian virtue. The Church was crowded during the exercises, the galleries being filled with ladies, and the body of the house with the Masonic delegations and a large body of interested spectators." The singing was admirably and effectively executed. We have rarely heard it equaled on similar occasions.

The exercises at the church being concluded, the procession was again formed and proceeded to the new City Hall, where the tables were beautifully spread for six hundred persons, and about that number partook of the rich entertainment before them. The cloth being removed, Col. N. A. Thompson, of Boston, as President of the day, welcomed the Fraternity in the name of Hampden Lodge, and closed a neat and appropriate address by an eloquent tribute to women. He gave the following sentiment:

Woman: In all the occupations of life, whether as wife, mother, daughter or sister, our truest, earliest and latest friend; in the journey of life our way would be a toilsome one indeed, without the joys with which she surrounds it.

The President then offered the following regular toasts:—

The Day we Celebrate: The natal day of our patron saint; may his fidelity to truth be ever a living example.

J. W. Crooks, Esq. of Springfield, Master of Hampden Lodge, responded, and offered the following:—

The Masonic Platform: As far as the east is from the west, from north to south, its planks will ever endure.

The president here arose, and alluding to the respect and veneration which every Mason entertained for his Grand Master, gave

The Health of Most Worshipful Dr. Winslow Lewis, Grand Master of Massachusetts.

This was received by the Brothers, with three cheers, standing, and Dr. Lewis replied in his usual happy strain, closing with a beautiful tribute to Masonry. The president then gave

The Health of George M. Randall, Past Grand Master of Massachusetts.

To which Br. Randall responded, and gave

Masonry: May its proudest eulogium be, that it has answered its mission.

The president here spoke of the music in the church, and complimented it in the highest terms, as among the most pleasing and successful exercises of the day. He offered

The laides and gentlemen of the choir, to-day; their best health and three cheers for all.

In response to this, the choir, which was present, rose and gave a song, and the De Molays of Boston returned them three cheers, with "one additional for the ladies."

The President next remarked upon the propriety of calling out some one capable of responding in behalf of the ladies, and gave, as a suitable selection,

Col. I. H. Wright: Ever welcome to our fraternal circle, but more especially welcome on our festive occasions.

Col. Wright, who is Senior Warden of Hiram Lodge, West Cambridge, responded, speaking of the ladies as the originators and early friends of Masonry; especially, of that part which treats of 'unity and fraternity,' and gave,

Masonic Union: It applauds the right, it condemns the wrong, and to individual judgment it leaves all minor matters.

The next toast was announced by the President as follows:—

Liberty and Masonry: One and inseparable, wherever they exist there is our country.

The President having requested R. W. John T. Heard, Senior Grand Warden, to respond to this sentiment, that Brother cordially assented to the proposition contained in it, and proceeded to advocate social and festive gatherings of the Fraternity. He recommended the observance of the anniversary of the Evangelist at Boston, which presented a most fitting occasion for an annual feast of the whole Order in Massachusetts. This feast, like that long established in England, would be patronized by the Grand Lodge, and would, without doubt, be attended by the first three officers, at least, of the subordinate Lodges in the jurisdiction.

The Brother also referred to the important services of the M. W. Henry Price, in introducing Freemasonry into America, and presented for the consideration of the Fraternity the plan of erecting a Monument to his memory. A memorial of this kind would be appropriately erected in Mount Auburn, and the ground for it might be of sufficient extent to afford also a burial place for stranger Brethren who might die among us. In conclusion he gave as a toast:—

Henry Price—The first Grand Master of America—the founder of Masonry on this continent—may he ever be held among Masons, in grateful and honorable remembrance.

The next toast was as follows:

Freemasonry: Unconnected with political or party strife, aloof from the conflicts of sectarian controversy, its seeks as its legitimate object to benefit and bless mankind.

Women: The mothers of Masons and the true representatives of the "faith, hope and charity" of our profession. God bless them forever.

Three cheers were given to the De Molays, a splendid corps of Sir Knights, for their services as escorts during the day, and Hon. Moses Kimball, who is a member, responded in a happy speech. Three cheers were given by the audience for Govenor Gardner, who could not be present because of other and more imperative engagements, and the company dispersed at six o'clock, pleased with their day's festivities.

Says the Springfield Republican—"Colonel Thompson of Boston discharged the duties of president of the day with energy and grace. The dinner was well served, the tables were fragrant and beautiful with flowers, and the Hall wore a very gay and attractive aspect throughout the continuance of the festival. Every feature of the occasion seemed to shine with success, and to both spectator and participant it was a day of much satisfaction."

CELEBRATION AT NEW LONDON, CONN.

The celebration at New London, on the 24th, seems to have given the highest satisfaction to all parties concerned. The city was filled with strangers at an early hour, and at 11 o'clock the procession was formed and marched through the principal streets, under the escort of an Encampment of Knights Templars, to Lawrence Hall, where the usual exercises took place. The Oration was delivered by the Rev. Wm. R. Alger, one of the Grand Chaplains of the Grand Lodge of this State; and almost as a matter of course, was eminently acceptable to all whose good fortune it was to hear it. The New London Star speaks of it in the following complimentary terms:—"The Oration was one of those gems that come from the lips of Mr. Alger with such characteristic ease and fluency. Its diction was pure, its sentiments ennobling, its moral truly Masonic and Christian-like; and eloquently, energetically, and gracefully pronounced, it elicited frequent rounds of applause, not only from the Fraternity but from others. The audience crowding the vast Hall to excess, listened in the most attentive manner, and bestowed but one opinion upon the merit of the performance. It evinced a mind of the highest order, directed by the most careful and elegant culture.

After the services at the Hall, the procession was again formed and proceeded to the Griswold House to dinner, which, we are told, was tastefully served up and gave general satisfaction. Among the toasts we find the following:—

The Orator of the Day—A faithful exponent of the principles of our Order, and a worthy representative of the Brethren of the good old Commonwealth of Massachusetts.

This toast was responded to by Rev. Bro. Alger, in his usual eloquent, witty and happy style, eliciting frequent rounds of applause.

GRECIAN LODGE.

Grecian Lodge, at Lawrence Mass. celebrated the 24th, on its own account, and in a very commendable manner; for the following particulars of which, we are indebted to the Lawrence Sentinel:—

Tuesday the 24th, being the festival of St. John the Baptist, to whom all Masonic Lodges are dedicated, was observed by the craft of this city in a peculiar manner. It is customary, in Masonic observations of this day, to have a public address, an ode, &c; but the craft connected with Grecian Lodge in this city, preferred a pleasant and social excursion. Arrangements were accordingly made for a general mustering of the Order, residing here and at Andover and Methuen, with their wives, daughters and sweet-hearts, and some of the good fellows in town, with the same *attaches*, among whom were the editors of the *Courier* and the *Sentinel*, and were successful.

At an early hour in the A. M., of the 24th, the company assembled at the Lodge room, where a procession was formed, which, preceded by the Lawrence Brass Band, marched up Essex street to the Depot, where they took the cars for Salem. Arrived at Salem, the company embarked upon the steamer Argo, Capt. Bracy, which, after a short but pleasant sail, landed at Lowell Island, where they spent the day in quiet luxury. The company numbered over an hundred and fifty, full one half of whom were ladies. The sports and pleasures of the day were as varied as the tastes of so large a company must necesarily be; some danced, some sang, some bathed, some played at bagatelle, others at billiards, while many rambled over the rocks and shores of the Island; all were happy and everywhere the cheering smile and sparkling eye told how deep the enjoyment was.

It would be folly to crack on a dinner, which Larrabee gets up. Every one knows the character and reputation of his table, which, on this occasion was fully appreciated and had ample justice done to it.

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At six o'clock, P. M., we bade adieu to the Island and its landlord, and embarked on board our cosy craft again. We steamed out into the bay and partook of old Ocean's genuine breath, then heading about passed on the opposite side of the light house, on our way up. We found the train waiting for us at the wharf, which soon started with us for home. We arrived at Lawrence, soon after eight. Thus terminated one of the most pleasant and agreeable jaunts, which we ever enjoyed. No accident or untoward circumstance occurred to mar the general pleasures. The whole company are loud in their praises of the arrangement, the Band, the ride, the boat, the Island, and all that conduced to the general enjoyment and happiness.

ORIGINAL CHARGES.

CHARGE delivered at the Consecration of De Witt Clinton Lodge, Sandwich, March, 1856, by M. W. WINSLOW LEWIS, G. M.

As the official head of Freemasonry of Masssachusetts, I welcome you, as *now* of the numerous family of that venerable body; and trust that you will long continue to aid, support and maintain the excellence which has ever been attached to our time honored and honorable Institution. You commence your course when all is fair and smiling. Masonry is now at high meridian, on a railroad speed. Your car is placed on a track well laid down, firmly graded, resting on two parallel lines, cleaving to which you cannot physically or Masonically err. The journey of your passengers is subdivided into three sections, and at each of these I charge you to stop for a time sufficient to refresh and invigorate them. It is all important for their Masonic Health. If hurried on unduly, their heads become confused, they see nothing on their too rapid course, arrive at their journey's end without satisfaction, sleep away their tedium, awake, and find the whole, as it were, a dream. I beseech you, let them tarry at each section, inform them of the prominent places over which they have been conducted. It will invigorate them for their future career, increase their confidence and appreciation of the excellence of the road, and of the wisdom and sagacity of the founders of this ancient Corporation. The stock will rise in the market of public opinion, and dividends, better than gold or silver, will add to the wealth of the stockholders. Be not over anxious to take up all and every one on your way, for the sake of the mere fare. It retards progress; and although pecuniary increase be

the result, it is at the expense of the comfort and welfare of those who desire to travel with advantage and improvement. Overburden not your car with numbers. Too full, the dead weight will depress the elasticity of the springs, and arrest the wheels of action. Scrutinize severely and critically all who apply for tickets. This is an "act in addition to all acts," in regard to *your* peculiar Charter. You may require the *motives* which induced the holder to undertake his journey; if he is duly and truly prepared for it; if he is morally and intellectually qualified to become both a useful, agreeable and valuable companion; one capable of imparting as well as receiving information; one, in brief, whom you would receive at your domestic and social circle, as well as in your Masonic car.

There is a pernicious habit, too much practised, in our Corporation, of Conductors applying to the Directors to run special trains, irrespective of time. They hurry at an express speed, and do it in one evening; stop not to halt, and refresh; know not where they have been, or what attractions they might have passed. Such travellers are not apt to become useful or advantageous. They go through in darkness, and observe no light in their transit.

I charge you, then, to avoid this practice. It should be resorted to but in extreme emergencies, and with the utmost caution. With such precautions the stock of the De Witt Clinton must rise much above par. Officers have been chosen whose reputation and knowledge of the road and its branches, will ensure the confidence of all who select this route to lead them where they would be. The Superintendent possesses the great essentials for this important office. With perfect knowledge of the machinery, of the springs, of the wheels, of the track, of the course, and of the combined action of the whole, all will be managed with discretion; all perfected with excellence. Under such auspices, the traveller will be both delighted and instructed. The price of his fare he will deem well bestowed, and his strong desire must be to invest still further in that fund where investments repay mind and soul. The executive from whom your Charter is derived, will look with the warmest interest on your progression, and now, on starting, bids you God speed!

CHARGE delivered at the Consecration of Gate-of-the-Temple Lodge, South Boston, March 31, 1856, by M. W. WINSLOW LEWIS, G. M.

Since the commencement of the present year—and the year is still now in its infancy—five Lodges have been consecrated to Masonry, and all but one embraced in the 1st District, which numbers twentytwo Lodges, all in a most flourishing condition. Here the "Gate of the Temple" has opened its portals of fair proportions and good design. It has presented itself for inspection and approval, and approval has followed inspection; all has been found duly and truly prepared. The officers worthy, and now qualified for action. The posts all manned, awaiting the approach and entrance of the many who desire to behold the interior excellence of the fabric, and to share its hospitable protection, its benign influences. They throng these gates, stimulated by the odor of a public opinion now enthusiastic and cheering; they rush for entrance in crowds, and the Temple might be easily filled from the base to the apex, if the visitors are not rigidly scrutinized, and a wary selection effected. How shall this be done? What should be the discriminating ordeal; what the passport of admission? Is it sufficient that the applicant is not dishonest, and that he has not committed any overt act of moral delinquency, and that nought can be urged against him? Surely not. Such a recommendation is too passive altogether. It should not be urged what of evil he has not, but what of good he has done. Is he active in the characteristics of excellence? Does his light so shine towards his fellow-men, that they see, know and feel its cheering power? Is his heart in the right place? Is his hand open as day to melting charity? Are his social affections warm, and do his pulses beat with the impulses of humanity and brotherly love, and, as a man, does he feel for and assist his poor suffering brother? If he is not all this, he lacks that which is needful, and the Gate of a hallowed Temple should be barred to his entrance. Such, occupy space but add no beauty to its interior; they increase its weight but not its solidity.

These are the requirements from the heart, the feelings, the *morale* of the applicant; but these are not all. Some regard should be paid to the head, to the brain, to the intellect; some also to the intelligence and mental capacity of the inquirer for light. The Constitutions of England are explicit on this subject. They distinctly require that "He should be a lover of the liberal arts and sciences, and have made some progress in one or either of them." The teachings of Freemasonry are founded on the assumption that the recipients are men of some education, with the means and with the aspirations for more light. A virtuous education is enforced on every neophite in the first degree. The liberal arts and sciences largely commented on, in the second, and in the third, the 47th problem of Euclid is especially alluded to as expounding the value of exact science, and the cultivation of the mind. The lectures are full of illustrations, metaphors and allusions, which to the ignorant would be incomprehensible and valueless. With such, words are but mere sounds, not suggestive ideas; unintelligible verbiage, heard by the ears, not absorbed by the understanding. As individuals, how great would be deemed the sacrifice to kill an hour with such a Bœotian? Shall we then in our associated capacity, be contented to introduce to our light, the eye that sees not, the ear that hears not, the mind that conceives not?

There are, moreover, other requirements, which are especially necessary to preserve the harmony which should ever attach to our peaceful, fraternal association. Among these are a courteous, amiable disposition; free from acrimony and causticity; temperance in discussion; caution in the imputation of wrong intentions; in short, never departing from the sphere of the gentleman and the Brother. He who has not his passions in due subjection here, may be a firebrand in your Temple, inflaming and destroying your sacred edifice by the unhallowed torch of uncontrolled and devastating passion. To such a one, a fool is preferable, for there is no general suffering from his stupidity, while the first may point a shaft of poisoned words to wound the whole of your numbers.

Such are some of the requirements from those who come to share in the privileges of Freemasonry. Desecrate not the Temple of your fathers by the admission of the unworthy, or the unavailable. Let each and every one bring something to add to its excellence, and increase its splendor. He who enters here becomes a joint possessor of the best of property, and the premium to be advanced by him should be of proportionate value; and the best of securities should be pledged, the collateral of an untarnished reputation, of a useful life, of a warm heart, of a gentle and courteous deportment, of a cultivated mind, and of an unwavering truth. Thus funded, it cannot depreciate. With such pillars, the edifice will be well supported, and the superstructure rise to the highest altitude. Looking through the loop-holes of caution at every one who approaches, welcome the good and the true with open gate, but shut down the bar of distrust to those whose passports are not signed by the best of endorsements. Thus guarded, may yours be that gate by which many may pass to the enjoyment of the blessings vouchsafed to the Sons of Latomia.

ADDRESS

Of the W. Br. Andres Cassard, Master of the Spanish Lodge, La Fraternidad, No. 387 delivered in New York, on the evening of its Installation, June 12, A. L. 5856.

[Translated from the Spanish for this Magazine.]

HEALTH. STRENGTH. UNION.

About a year ago *seven* of our number, Master Masons, full of zeal for the "Royal Art," assembled together in this city, for the purpose of raising the foundation columns of a Temple, to be "dedicated to Masonry, Virtue and Universal Benevolence." Then, with us, all was *chaos* and darkness, and the success of our enterprise uncertain; but trusting in the purity of our intentions and confiding in the power of combined virtue and reason, *order* succeeded chaos, and *light* dawned upon our efforts; and now, we have the great satisfaction to announce that our hopes and wishes have been more than realized!

Ever since its foundation, our Lodge has worked perseveringly and faithfully, (with the landmarks,) with the single object in view of promoting the welfare of humanity, so far as the circle of its influence and action extended. We enjoy the consciousness of having fulfilled our duty to the best of our abilities, as a part of this evening's ceremonies may serve to prove. The solemnity of this day will signalize it as the proudest in the era of our existence as a Lodge.

Aware of the rectitude of our principles, and of the truly Masonic sentiments which animate us, the M. W. Grand Lodge of this State, was pleased to grant us a Charter on the 6th inst.; and in accordance with ancient usage, "*La Fraternidad Lodge*, No. 387," has this night been constituted and consecrated, and its officers installed, in due form. For these favors and acts of brotherly love, we feel ourselves greatly indebted to our M. W. Grand Lodge, and render it our most hearty thanks.

Allow me, my dear Brethren, on this auspicious occasion, to congratulate you on the progress and prosperity of our young Lodge; and may the happiness we now enjoy encourage us all to pursue our labors, so well begun, with constancy and zeal. Let us continue to sow the good seed, that the harvest may be plentiful! May the Grand Architect of the Universe, to "whose glory and the good of mankind" our works are devoted, indelibly engrave in our hearts the sacredness of our vows, and aid our humble efforts to propagate the tenets of the most noble and glorious of all human institutions. I say the most noble and glorious, because it is the only institution that, after Christ, has preached *peace, charity* and good will towards men, and has "brought life and *immortality* to light."

Our Order, the offspring of Charity, is an immortal emanation from the Infinite Creator, and as such follows his immutable laws. Centuries have passed away, generation after generation has succeeded each other on the face of the globe; mighty nations have risen, flourished and fallen into oblivion,

> " While Masonry, the glorious art,
> With *level, square* and *line,*
> Has liv'd its mystic *light* t' impart,
> Since auld lang syne."

Masonry, instead of growing old or weak during the long lapse of ages, flourishes in immortal youth, and will continue to flourish. In spite of the persecutions of ignorance, and the wars waged against it by tyrants, it has extended itself throughout the whole world. Masonry is imperishable, because it possesses those eternal principles of order, which uphold society. Masonry is VIRTUE, and virtue constitutes the happiness of man, and is the conservative of nations. It is PEACE, and peace is indispensable to all society. It is CHARITY, and charity is the *relief* and the hope of thousands of unfortunates who people the earth. It is, in fine, CIVILIZATION, and civilization is the march of the world, the impulse of the finger of GOD!

CHARITY. EQUALITY. LOVE.

These are sentiments we should inculcate in our hearts, and bear constantly in mind, not only in this sacred place, but in all our intercourse and contact with a noisy, selfish, and profane world.

Our Institution, being based upon these sublime principles, should we be justified to remain in darkness with regard to its beneficial tendencies, for the want of diligence in the acquirement of the necessary light? Our Order, Brethren, is inexhaustible in its secret resources; and compared with nature gives scope and strength to reason, exites the activity of the spirit, and, above all, imprints equality on the heart of man, so that he may *know himself*, and be willing, of his own accord, to keep that place which society assigns him on account of his intellectual or moral qualities. But this knowledge can not be acquired without long and severe reseaches, and constant study, which will put our perseverance and firmness to the test. Do you believe that a Diploma makes a man a Mason? You are mistaken. Do you believe that by passing through the formal ceremonies practised at initiations, you are a Mason? You are again mistaken. To become a genuine Mason, it is necessary to acquire a competent idea of the origin, progress and present state of our Order, its true aim, object and designs: a perfect knowledge of those universal and *unchangeable* landmarks, those elementary principles which designate the true *boundaries* of our Order, that cannot, with impunity, be trespassed upon or removed. A Brother can not be a true, bright and perfect Mason, until by his acquirements he shall have arrived at that point of perfection in *theory* and *practice*, at which are exemplified and illustrated all the knowledge and wisdom, virtues and duties, which are taught and enforced, though *under a veil*, in the beautiful simbols, signs and allegories of our mystical Order.

Let us continue, my beloved Brethren, with fervor, the noble work we have begun. Let us search diligently the pages of the history of our ancient and most honorable institution,—an institution daily growing, improving, and extending its ramifications wherever human intelligence has been awakened, and which thrives best beneath the shade where blooms in eternal beauty, the holy plant of "*acacia!*"

May we preserve immutable our fraternal union, and that concord and peace which Heaven bestows upon her children, who would arrive at the knowledge and practice of the excellencies of our Institution; and let us offer our vows to the G. A. O. T. U., beseeching Him to keep us always in the path of duty, while we realize that it is not only beneficial, but honorable, to belong to this ancient and sacred fraternity, which has in all ages and countries where it has existed in its purity, been reputed great and good, and has ever inspired respect and veneration. Let SINCERITY, PEACE and CHARITY, ever reign amongst us, and let us leave outside of the doors of this Temple those feelings and sentiments which mark the profane world, its silly ambitions and evil passions!

ANDRES CASSARD

GRAND CHAPTER OF IOWA.

WE are indebted to Comp. Parvin, (chairman of the Committee,) for an early copy of his report on correspondence, and also of the proceedings of the Grand Chapter of Iowa, at its late annual convocation. The report was prepared under somewhat unfavorable circumstances, our Brother being unexpectedly called on at a rather late day to perform the labor. He has however acquitted himself in this, as in all his Masonic duties, with ability, and in a manner no doubt acceptable to his Grand Chapter. He presents a fair summary of the doings of the Grand Chapters whose proceedings he reviews, with such brief suggestions as he thinks the subject matter under consideration called for.

The Grand High Priest, Comp. J. R. Hartstock, opened the session with an appropriate address, from which we extract as follows:—

> We are again permitted to assemble in grand convocation, to bow around our sacred altar and unite our hearts in humble submission and grateful thansgiving to the Supreme High Priest of our salvation, who is without beginning of days or end of years, for the manifold blessings and comforts with which we have been blessed during the past year. We may exclaim, in the sublime language of Israel's Bard "How beautiful are thy tabernacles, O Lord of hosts!"
>
> Through the mercies of the Almighty Sovereign, we have been permitted to come up from the East, West, North and South, to set together within the veils of our sanctuary in Grand Council.
>
> Here we meet to retrospect the past, and joyfully contemplate our present happy condition.
>
> Beyond the river, there lurks no foe (as in ancient times) to hinder us in the erection of this Masonic edifice; the foundation of which has been laid by skilful hands, directed by enlightened minds and warm hearts.
>
> It affords me great pleasure to communicate to this Grand Chapter the pleasing fact that nothing has transpired during the year to mar our peace or originate dis-

sension. But much has been done to animate and urge us on to the faithful performance of our respective duties.

We meet here as *Companions*. This, Masonically, is a sacred word, and to every truly instructed Mason, means a "*volume*." This Grand Annual Convocation may be likened unto the General Jubilee of the Ancients.

Here all return with our numbers full, to cement those bonds that bind us in fraternal brotherhood.

How grateful, then, ought we to be to Him from whom all blessings flow, and whose "mercy endureth forever." We may have had our birth and education in different lands and distant climes; our occupations in life may be unlike; our religious faith or political creeds may be diametrically opposed; yet, with all these distinctions, in our sacred tabernacle *we are companions*. Our labor in this institution is, emphatically, a *labor of love*. In our associations with the world, one may be a mechanic, another may plead at the bar or officiate in the sacred desk, still we are companions. Some may be called to officiate as Joshua of old; or, like Aaron, the High Priest, be called to sacred duties, to expound the law, and to enter with the expiatory sacrifice, the Holy of Holies. Another may be invested with all the powers und prerogatives of a king, yet it matters not how eminent the man or distinguished the position he may hold among his associates, he is nevertheless a companion. Our institution teaches us to bear each other's burden; feed the hungry; clothe the naked, and minister at the bedside of suffering humanity. It short, to comfort as far as possible the pilgrim penitents coming from afar and journeying with us over the rugged path of life toward the city of light. If we perform faithfully all these duties, then will we be companions "in deed and in truth." And then, too, may we expect ultimately to hear from our Great High Priest within the veil, "well done." And then, resting from our labors, we may bask with all worthy companions, 'mid the fadeless beauties of the upper sanctuary.

By faithfully performing the tasks assigned us, we shall experience all the mysteries of this invisible, though potent, principle of love.

There is a sufficient charm in the words "brother" and "companion," to destroy formal and feelingless etiquette. Hands leap to meet hands, while heart responds to heart, as though it was but renewing the acquaintance of former years. It is the exercise of this vitalizing principle that renders it so desirable to meet in Council once a year at least to re-pledge ourselves for the proper discharge of all obligations.

We need to exchange fraternal greetings and devise plans for future usefulness; and my earnest desire is, that the unity of this institution may be perpetuated, until, with all its magnificent proportions, it shall stand out in bold relief, to guide the weary sojourner in his celestial road to the temple of happiness.

On the subject of the General Grand Chapter, our Companion holds the following language:—

I will call the attention of the G. Chapter to another important consideration—the necessity and utility of the G. G. Chapter of the U. S. This is a question that has been agitated by the fraternity for some years past, and will probably come up at the next meeting of the G. G. Chapter in September.

I cannot but express my surprize and regret, that there should be any difference of opinion as to the great necessity of having *one* great head to decide all questions of difference of opinion which must inevitably arise in a country so expanded as ours,—not only from river to river, but from one great ocean to the other, and peopled with so great a variety of the human family. It appears to me to be so palpable as to require no argument to support it; when to this consideration is added the fact that the body in question is composed of the Grand High Priests, Kings and Scribes (for the time being) of the several Grand Chapters that acknowledge her jurisdiction, chosen from different parts of our extended country, veterans of our beloved Order, whose age and experience are presumed to qualify them for the sacred trust.

Examine the present prosperity of Royal Arch Masonry in the several Chapters that acknowledge her as a head. Had it not been for her timely interposition, R. A. Masonry in the State of Lousiana and Texas, would this day be in ruins. Suffice it to say, that through her instrumentality peace and harmony have been restored, and a breach closed up which would have taken years to have been accomplished by any other means.

The Grand Chapter adopted a resolution, on the subject of *reinstatements*, declaring—

"That when a Companion or Brother is suspended by a Chapter, he can only be reinstated by a *unanimous* ballot in his favor—to attain which he must petition, and his petition shall take the same course as those of candidates for membership."

GRAND CHAPTER OF MISSOURI.

This Grand Body held its last annual communication at Lexington, in May. Thirteen Chapters were represented. The G. H. P. being absent sent a report of his doings for the past year, from which we extract as follows:—

The subject of the Royal and Select Master's Degrees, together with the Past Master's Degree, is still agitated by some of our sister Grand Chapters. I would recommend that this Chapter instruct their representatives in the General Grand Chapter to vote, (if necessary) against intermeddling with the Council Degrees, and for leaving undisturbed the Degree of Past Master as it at present exists in Chapters.

My Companions, we live in an age of *progress*, in many respects of *fearful rapidity*, and every institution is made more or less to participate in this extraordinary haste with which men seek to annihilate space and time. In this eagerness for rushing forward, it would be singular indeed if our beloved institution escaped untouched through this ordeal. I implore you my Companions to see to it, that we do not progress to our ruin.

Our institution must not be made subservient to the designs of political schemers, it must not be dragged through the mire of heated partizanship; there must be one *Oasis*, one *green spot* on this broad earth, where men of all countries, sects and opinions, can meet without let or hindrance, on terms of perfect equality, and assist in disseminating the principal truths of our beloved Order, namely, *Brotherly Love*, *Relief* and *Truth*. If faithful to these tenets, we may brave the storms which will ere long rock to their centre the secret institutions of the day; conscious of our purity of purpose *we* bid defiance to foes from without or traitors within. For truth is mighty and will prevail.

The D. G. H. P., having opened the Chapter, read an interesting and well written address, which we should be pleased to transfer to our pages entire if we could spare the room for the purpose. The following extract is all we can give:—

Here may we renew the associations of former days, and strengthen the attachments already formed, while we may, and I trust, will feel the nature and binding influence of those ties which link us together as a band of brethren possessing in common joys and sorrows, hopes and fears, pleasures and pains. If I am not much mistaken, this part of our Royal Art is not as fully appreciated and practised as its nature and our common wants demand. In the strife and turmoil of the world and the weakness of our being, who does not need and feel the want of reliable associations, purifying in their influence and elevating in their tendency? Who has not enjoyed the grateful support of congenial companions? This may have prevented many from making shipwreck of their professions, and worse of all, their hopes and prospects of usefulness and success in life. The bonds of our union are suited to keep alive and foster those feelings which soothe the troubled breast, impart pleasure and produce peace and good will among men. This they can never accomplish unless their proper character is fully and justly comprehended and observed in the relations we sustain to each other.

No enlightened Mason will doubt the superlative excellency of the tenets of his profession. Their origin is too high, their nature too exalted, and their legitimate tendency too elevating. All who have been instructed in the mysteries of the Order, by the skillful hand, the beaming eye, refined intellect, and the faithful breast, have had abundant opportunity of witnessing the truth of these statements.

The report on correspondence is a brief and comprehensive summary of the documents received from sister Grand Chapters during the year. It is from the pen of the intelligent Grand Secretary, Comp. A. O'Sullivan. We give the concluding paragraph :—

Companions of this jurisdiction, let us labor to bring about a revival in Royal Arch Masonry; not that revival which would crowd our halls with applicants for our mysteries, but a revival in Masonic zeal, governed by Masonic knowledge. Let us be more thoroughly imbued with the sublime teachings of our beloved Order. Let us, around out altars, renew our promise to assist in disseminating Light and Truth. By so doing and by the practice of the duties enjoined on us, we will give the best evidence to the communities in which we reside, and to the world at large, that Masonry is not a system of vague generalities, but a living, breathing embodyment of all that can ennoble man, as a social and moral being; and like a beacon fire, points him to a world beyond where dwells Light and Life Eternal.

The same Companion also submitted his annual report as Grand Lecturer; from which we extract as follows :—

The undersigned noticed, in his visits to the several Chapters, a want of uniformity in the work of Royal Arch Masonry, which he trusts will in time be removed. If we could only divest ourselves of prejudices and preferences, and adopt that work only which has the sanction of authority, we would soon learn to speak the language, and do the work of the several degrees alike. Another defect observable is in the want of the necessary furniture and clothing in many of the Chapters. As they form an important part in our ceremonies they should be found in every Chapter before commencing their labors.

The undersigned would respectfully recommend that greater restrictions be placed on the granting of Dispensations for the formation of new Chapters. There are at this time a sufficient number throughout the State for all useful purposes. And those who apply hereafter should be required not only to give ample proof of their Masonic knowledge to this Grand Chapter, but should satisfy the Grand High Priest, or his Deputy, that they possess a safe Hall to work in and suitable furniture.

The undersigned would earnestly invoke his Companions to give more attention to the Ritual and History of Royal Arch Masonry. The time is gone by when years alone, without Masonic intelligence and the practice of the morals taught in Masonry, will call forth respect. Every Mason should be a reading Mason, and should drink from the clear stream of Masonic Literature. The various Masonic publications of the day contain much, very much intelligence, which every Mason ought to be in possession of. They are published at so cheap a rate that no Mason should be without one. Let him not heed the sneers of those, who, ignorant themselves, deride Masonic Literature. If we would read and profit by our reading, we would, in time, be amply repaid by the esteem and regard of our Companions.

"NOT WORTH A PIN."

James Redpath, the Kansas correspondent of the Chicago Tribune, relates the following incident connected with the attack upon Lawrence :

A pin is not always so valuless as the proverb would indicate. A man's life was saved by a pin on the 21st of May.

Mr. Chapin, a citizen of Lawrence, had been elected by the Committee of Safety to go on a mission to the East, if the Marshal's posse should attempt to destroy the city. He remained in Lawrence till the cannonading commenced, and then took up his carpet-bag, and commenced his journey. Some one who knew Gov. Reeder from description only, shouted as he saw him—

"There goos Reeder, boys! Shoot him!"

Half a dozen horsemen galloped after him. He fell. Five rifles were instantly pointed at his breast, and five fingers were on the triggers.

"Stop, boys, for God's sake!" shouted the Captain, who instantly threw himself from his saddle, and stood between his men and their intended victim.

"Are you Gov. Reeder?" he asked.

"No," said Mr. Chapin, "you see my name on my carpet-bag."

"Stop a minute boys!" he said to his men, as he drew Mr. Chapin aside.

"What is your name, did you say?"

"You see it on my carpet-bag," said Chapin.

"Well," said the Captain, "I'm not good at reading; I'm a backwoodsman."

"My name is Chapin."

"Are you a Freemason?"

"No, Sir," said Chapin, "but I'm a friend of humanity."

"So am I," replied the Captain. "You are *not* Reeder?"

"No, Sir, I am not."

"Well, you've had a narrow escape. I'll save you. I thought you were a Mason from the pin you wear."

He had a Masonic pin on his shirt bosom.

With great difficulty, and after vouching, from personal knowledge, for Mr. Chapin's character, the men withdrew.

EXPULSION.

Cannon Lodge, Westpoint, Lownds County, Miss. June 19th, 1856.

Resolved, Unanimously, that A. J. G. Westbrook, a member of Cannon Lodge, No. 159, of Free and Accepted Masons, be Expelled from said Lodge, and all the privileges of Masonry, for gross unmasonic conduct.

Resolved, that the Secretary of said Lodge be directed to cause the said Resolutions to be published in Moore's Monthly Magazine, published in Boston, and in the Memphis Appeal and Enquirer, with a request that all editors friendly to Masonry give the above Resolution one insertion.

William Kilpatrick, *Secretary*.

MASONIC CHIT CHAT.

☞A new Lodge, under the name of "Ivy Lodge, No. 397," was constituted and its officers installed, at Elmira, N. Y. on the 24th of June, of which, Br. Thomas E. Edwards, is Master. After the installation Br. Edwards delivered an excellent and appropriate address, a copy of which has been requested for publication. After the ceremonies at the Hall the Brethren and invited guest dined together at Haight's Hotel, and appeared to have had a very pleasant time of it. Among the toasts was the following :—

1. *The Day we Celebrate* : Dear to all good Masons. May St. John and his virtues be had in perpetual remembrance.

☞We regret to learn that our Brethren at Nashville, Ten. have recently lost their convenient Hall, by fire. Loss $10,000. We presume it was partly insured, but the loss is doubtless heavy.

☞Our Brethren at Manchester, N. H. have recently fitted up a convenient hall, for their accommodation. It was dedicated in May last, with appropriate ceremonies.

☞Brother *Andres Cassard* was recognized by the Grand Lodge of New York in June, as the representative of the Grand Lodge of Venezuela.

JEWISH CALENDAR FOR 1856.

5615 Sebat,	11th	month, begins	Jan. 8,	1856.
" Adar,	12th	"	Feb. 7,	"
" Veadar,	13th	"	March 8,	"
5616 Nisan,	1st	"	April 6,	"
" Ijar,	2d	"	May 6,	"
" Sivan,	3d	"	June 4,	"
" Thammus,	4th	"	July 4,	"
" Ab,	5th	"	Aug. 2,	"
" Elul,	6th	"	Sept. 1,	"
" Tisri,	7th	"	Sept. 30,	"
" Marchesvan,	8th	"	Oct. 30,	"
" Chisleu,	9th	"	Nov. 28,	"
" Thebet,	10th	"	Dec 28,	"

The sacred year begins with Nisan, the first month—six months after the commencement of the civil year-

☞We have received official notice of the existence of a spurious Masonic body in N. Orleans, under the title of "St. Andrew's Chapter of R.·. C.·. No. 5," and are requested to caution all persons and bodies of the grade indicated, against its acts and pretensions. The crowded state of our pages leaves us little room to do more than to announce the fact, the present month. In our next we shall refer to the subject again.

☞We would call the attention of our Brethren throughout the State, that by a vote of the Grand Lodge at their last Communication, Lodges requiring instruction, may, by a request made to the Grand Master, receive the attendance of one of the Grand Lecturers, without expense, provided that the pecuniary circumstances of the Lodge demand it. Those who wish to avail themselves of this privilege, must do so in the Summer months, as it is only during this period, that the Grand Lecturers will have sufficient leisure.

Officers of Herman Chapter, Henry, Illinois.—George H. Greenleaf, H. P.; William B. Smith, King; J. A. I. Coulton, Scribe; George A. Blakeslee, C. H.; Stephen Bennett, P. S.; E. R. Spencer, R. A. C.: William D. Wardlow, Louis Kaufman, Joseph Holland, M. of Veils; John G. Baker, Treas.; E. W. Hazard, Sec.; George Bennett, Chaplain; James Vaughan, T. R. Greenle, Stewards.

☞The Grand Lodge of New York at its late session, chartered *twenty* new Lodges, in different parts of the State.

☞We understand that the Brethren at Chicago have in contemplation the establishment of a Consistory S. P. R. S. 32d, in that flourishing city.

☞Our readers will find the account of the laying of the Corner Stone of the new Hospital at Northampton, of sufficient interest to repay for the reading.

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THE FIRST CODE OF MASONIC BY-LAWS MADE IN AMERICA.—1733.

WE lay the following code of By-Laws before our readers, not so much as a historical reminiscence, (though of much interest in that respect,) as for their value in indicating the opinions of our Brethren at the period when they were written, in relation to the powers, duties, and government of Subordinate Lodges. They are the original By-Laws of the *first* Lodge ever organized in this country under a Warrant, and have never before been published, or printed. If not the first, they are, of necessity, among the earliest particular, or local regulations, ever adopted for the government of a private Lodge, in any country. Anterior to the year 1717, Lodges were created and held under the general charges, and such regulations as were enacted from time to time at the annual assemblies of the whole Fraternity. Charters were not then either granted or required. Lodges were voluntary associations—held as occasion rendered them necessary, and dissolved when the business of their assembling was completed. They were amenable only to the general laws and customs of the Craft, and were not, as at the present time, governed by written local regulations, drawn up under the sanction and authority of the Grand Lodge from which they derive their existence. But soon after the organization of the present Grand Lodge of England in the year above named, this loose practice was abrogated, and a safer rule adopted,—one more stringent in its operations, and therefore better adapted to the growing condition of the Institution. It was in the following words—"That the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorized to act by a Warrant from the Grand Master for the time being, granted to certain individuals on petition, with the consent and approbation of the Grand Lodge in communication ; and that without such Warrant no Lodge shall be hereafter deemed regular or constitutional." It was also further provided, that Lodges so constituted should " transmit to the Grand Master, from time to time, a copy of any *By-Laws* they might form for their own government ; that no law established among them might be contrary to, or subversive of, the general regulations." Gadicke gives 1722 as the year when this regulation was adopted. Preston, on the contrary, makes it a part of the business of the first meeting of the Grand Lodge in 1717. Which is right, it is not material to inquire. The points established by it, are, first, that from the date of its enactment, Lodges were organized under Warrants, (or Charters, as they are denominated int his country,) and secondly, that they were then, for the first time, empowered, or required, to frame *By-Laws* for their own government, and submit them for the approval of the Grand Master.

The first Provincial Grand Warrant for North America was granted to HENRY PRICE, Esq. a distinguished Boston merchant. It bears date London, April 30, 1733, and invests the appointee, as " Provincial Grand Master of New England, and dominions and territories thereunto belonging, with full power and authority to nominate and appoint his Deputy Grand Master and Grand Wardens, * * * and to constitute the Brethren (Free and Accepted Masons) now residing, or who shall hereafter reside in those parts, into one or more regular Lodges, as he shall think fit, and as occasion shall require." By virtue of this authority, a Prov. Grand Lodge was opened in Boston, by Brother Price, on the 30th July, 1733, under the name of " St. John's Grand Lodge." Its first official act on the day of its organization, was to grant a Warrant, " on the petition of several worthy Brethren, for a Lodge." HENRY HOPE, Esq. was appointed the first Master of the new Lodge, which was organized under the name of " the First Lodge in Boston," but subsequently assumed that of " St. John's Lodge ;" which name it still bears with honor to itself and the Fraternity. It was the first subordinate Lodge ever organized in America under a Warrant, and consequently the first that ever had occasion to require, or was in a condition to use, a code of By-Laws. These we lay before our readers. They were framed and adopted on the 14th October, 1733—sixteen years after the organization of the Grand Lodge, at London, and according to Gadicke, eleven years after the passage of the law requiring private Lodges to be organized under warrants, and, as a necessary consequence, to have By-Laws " for their own government." When it is recollected that

Lodges, at that period of our history, were of slow growth, we shall have little difficulty in believing that these were among the earliest ever submitted to any Grand Lodge for approval, and are probably the oldest of which any copy exists. They consist of fourteen articles, and are as follows :—

The following Regulations, or By-Laws, were unanimously voted, and agreed upon by the Brethren of the first constituted Lodge in Boston, New England, at their meeting October 24, 1733—5733, *and are as follows, viz. :* *

I. No person shall be made a Mason unless all the Brethren members present are unanimous, and if but one members be against him he shall be rejected. (1.)

II. No Brother shall be admitted as member of this Lodge unless all the members present are unanimous as aforesaid, and upon his or their admission shall pay twenty shillings, as also their quarterage, agreable to a former vote, so many Lodge nights as is past of that quarter to be first discounted, and shall consent to the By-Laws and regulations of this Lodge, by subscribing their names to the same. (2.)

III. No Brother or Brothers shall eat any victuals in the Lodge Room while the Lodge is open, without the leave of the Master or Wardens, nor call for any Liquor or Tobacco without leave as aforesaid. (3)

IV. Any person or persons being balloted in, may be made on a private night, by dispensation from the Master or Wardens—Provided the expense of that Lodge be not taken out of the money that is paid for such making, but every Brother present at such private making shall pay his club or share of that expence. (4.)

V. No Brother that lives within or about this town (that is not a member of this Lodge) shall be admitted as a visitor, before he has signified his desire of being a member and paying his quarteridge, or else make it appear that he is actually a member of a regular Lodge ; unless by a Dispensation of the Master and Wardens. (5.)

VI. Every visitor shall pay three shillings towards the reckoning each night. (6.)

VII. No Brother shall propose any person to be made without first asking leave of the Master and Wardens. (7.)

VIII. Every member of this Lodge shall pay eighteen shillings per quarter for the expence of the Lodge, and every member that does not pay his quarteridge on the first night of the quarter, or on the second at farthest (if present,) shall be excluded from being a member, and all priviledge of the Lodge. (8.)

IX. Every member shall pay at least two shillings more per quarter, to be applied as charity towards the relief of poor Brethren. (9.)

X. Any member that proposes a candidate, if voted and balloted in, the member that proposed his friend, shall immediately deposit forty shillings in the hands of the cashier, which shall be allowed as part of the making, provided the candidate attends at the time he is proposed to be made—but if the candidate does not attend as aforesaid, being duly warned, the said Fourty shillings shall be forfeited, and spent and not allowed as part of that making. (10.)

XI. The Treasurer or Cashier of this Lodge, upon his quitting his office or when another is chosen in his room, shall render a just and true account to the Master and Wardens of the Lodge for the time being, of all the money received, expended and remaining in his hands, with the Lodge book and accompts, which he is to deliver up to the Master and Wardens in order, and fairly stated.

XII. The Master and Wardens of this Lodge shall take care that the expence of a Lodge night (when there is no making) shall not exceed three shillings per member present for the reckoning, which sum of three shillings per member or Brother present, the Cashier has liberty to pay and no more. (11.)

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*We retain the phraseology, orthography, &c. of the original.

XIII. The Master of this Lodge, or in his absence, the Grand Master, Deputy Grand Master, or Wardens, when there is a private Lodge ordered to be held for a making, shall be obliged to give all the members timely notice of the time and place in writing where such Lodge is held, that they may give their attendance, and every member being duly warned as aforesaid, and neglecting to attend on such private making shall not be clothed. (The above article voted November 14, 1733—5733.) (12.)

XIV. No member that is absent from the Lodge of a Lodge night when there is a making, shall have the benefit of being cloathed for that time.

(1.) By this article *unanimity* in the admission of candidates for initiation is required, and such is the present rule in the Lodges of this country. It was one of the original thirtynine articles published in the first printed Book of Constitutions, (1722,) and is there declared to be an "inherent privilege," not "subject to Dispensation." But notwithstanding this, the Grand Lodge of England, at some time between the above named year and 1754, changed this old "inherent privilege," or law, in such manner as to leave it optional with her Lodges to require *one*, *two*, or *three*, negative balls to reject a candidate; and in this form the law still remains on her statute book, and in full force. We notice the fact to show that in this important respect, as well as in some others, the Grand Lodges of this country have been more conservative "than the first parent," of the "old usages" of the "ancient Craft."

There is another point in this article to which we desire to call attention. It has recently been advanced as a right, resting on "ancient usage,"—and, if we mistake not, one or two of our Grand Lodges have so authorized it in their subordinates,—that E. A. and all other persons present when the ballot is taken, whether members or not, shall be allowed the privilege of voting on the admission of candidates for the Degrees. We regard this as a dangerous practice, and one not authorized by the usages of Masonry, as it has existed since the commencement of the last century. What the previous practice was is irrelevant. What it was one hundred and twentythree years ago, is indicated by the regulation we are considering. And we beg the reader to note with what care and particularity those who *alone* were authorized to vote, are designated: "Unless all the Brethren *members* present are unanimous." Not all the Brethren present, but those only who were *members*.

(2.) There are two points in this article which are worthy of note, as showing the ancient practice. The first is, the requiring of a *unanimous* vote in the admission of *members*—(not initiates.) The present practice in this country is not uniform in this respect—some Lodges requiring three or more blank balls to reject—some admitting by a majority vote, and others without any vote at all, but simply requiring the applicant to sign the By-Laws. The By-Law here given is in harmony with the old "inherent" regulation, as contained in the first Constitutions; and it is founded in wisdom. So important was it considered by the Brethren a century-and-a-quarter ago, that it was then declared, by legal enactment, not to be "subject to a Dispensation; because the members of a *particular* Lodge are the best judges of it (the fitness of the candidate); andbecause, if a *turbulent* member should be imposed on them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the Lodge; which ought to be avoided by all *true* and *faithful*." There were reason and good sense in this.

The second point is, that though the applicant may have been "balloted in," and though he may have paid his admission fee, yet he was not permitted to enjoy and exercise the privileges of *membership* until he had actually *signed* the By-Laws. We have known this point to be debated, on the ground that membership was conferred by the *vote*, and that the signing of the By-Laws was a subordinate and unessential condition. This old rule does not admit of such an interpretation, nor does it authorize such a practice.

(3.) This article of modern ears sounds oddly enough; and yet it was in keeping with the spirit and practice of the time in which it was written. Temperance societies were then unknown, though we apprehend temperance itself was as well understood and practised as at the present day. So late as the year 1755, Lord Carnavan Grand Master, it was unanimously resolved by the Grand Lodge of England, "that no Brother for the future, shall smoke tobacco in the Grand Lodge, at the quarterly Communication, or Committee of Charity, till the Lodge shall be closed." The use of spirits and tobacco, by all classes of society, was a popular indulgence even in this country up to within the last thirty or forty years. Side-boards loaded with decanters of liquors, were to be found in the parlors or drawing-rooms of all who could afford the expense. No wedding or funeral, dedication of churches or installation of minister, could take place without their presence. Following the popular custom, the partaking of refreshments was at the time indicated, a necessary part of the ceremonies at the meetings of the Lodge. They have however been entirely discarded by the Lodges in this country. In England and the sister kingdoms, they are still retained; though, as a general thing, they are not furnished to the members until after the Lodge is closed, and then usually in a separate apartment. The "reckoning," or expense, is commonly paid by the members and visitors, and not from the funds of the Lodge.

(4.) If this regulation were still in force, "private nights," or special meetings of the Lodge, would be much less frequent than at present,—there would be fewer calls for Dispensations—fewer candidates initiated—and probably better material selected for the work. The members would not be over-anxious for the privilege of "paying a club!" At a later period the rule was, that the candidate should pay the entire expence of the meeting, if made out of course. This was more just, and might be restored with advantage. But there is one clause in this article that is not entirely clear, namely, that a Dispensation to initiate at a special meeting should be required of the "Master and Wardens." This may perhaps be explained by supposing, that the word "Grand" was omitted before "Master and Wardens," in copying the article from the original manuscript. To whom, otherwise, would the Dispensation be addressed? Certainly not to the Master and Wardens; for this would be an absurdity. But, if we admit the error in question, still the difficulty is not entirely removed. Why a Dispensation from the Grand Master *and* Wardens? The power to grant such documents was at that time vested by the Constitutions in the Grand Master and his Deputy, exclusively. It is possible the object of the article was to prevent the stopping of the Work, in case of the absence of the Master and Wardens on a "private night," by enabling them to grant their Dispensation to a Past Master, and other competent Brethren, to act in their stead,—the right to do work in the absence of the first three officers, and without their written authority, not being recognized as lawful. This seems to be the most reasonable interpretation of it. The word "Dispensation" is used in the next article as the synonym of *consent*, and perhaps it should be received in this sense in the article before us.

(5.) This regulation, with a slight modification, is still in force in this Commonwealth, and in several other of the American jurisdictions, as well as in England. The rule as given in the present English Constitutions is as follows—"A Brother who is not a subscribing member to some Lodge shall not be permitted to visit any one Lodge in the town or place, where he resides, more than *once* during his secession from the Craft."

(6.) This regulation, with the necessity for it, has been abolished. It continued in force in the Lodges in this Commonwealth until the practice of furnishing refreshments at the meetings was done away with. We have ourselves, in former days, frequently paid an assessment "towards the reckoning." It was usually twenty-five cents for each member and for each visitor after the *first* visit,—that, in the spirit of the preceding article, was free.

(7.) This rule is not now, (except as mere matter of form) in force in our Lodges, as applied to *initiates*. In the proposing of *members*, the permission is frequently required by special regulation.

(8.) This is somewhat more severe than the present rule, though the spirit of it is still in practice. It makes the penalty for non-payment of dues, forfeiture of membership, and this is *now* generally held to be the law on the subject. We say *now*, because a few years since, the unjust practice of *expelling* for this cause, was authorized by some of the Grand Lodges of this country; and we believe it is still retained in one or two of the jurisdictions. It is however wrong, and manifestly unauthorized either by usage or the general laws of the Craft.

(9.) This practice of laying a quarterly assessment on the members, for charitable purposes, was generally done away with at about the time of the separation of the Colonies from the mother country, and that of "sending round the hat," as necessity required, substituted for it. This is still occasionally done in some of our Lodges (particularly, and most frequently, in those made up of foreign Brethren); but as a general thing, the Treasury of the Lodge is in a condition to afford the relief required; and this method of dispensing charity is preferred, as more equitable and safe. Our European Brethren frequently take up a collection for the poor, at the banquet, or just before the Lodge is closed. It is a good old custom, though perhaps not necessary at the present day.

(10.) "Forty shillings" were but a part of the fee demanded for the three Degrees. It was then, and is indeed at the present time, called the "deposit." The only peculiarity about the rule as here given, is, that the "deposit" was not required to be made until after the ballot; whereas at the present time, where the rule is in force at all, the "deposit" is required to accompany the application, and usually three months are allowed the candidate before forfeiture. The most common rule now, however, is to require the whole fee before the ballot. If the candidate is rejected, the whole amount is returned—if admitted and he fails to come forward within the specified time, a determinate part is forfeited to meet the expenses and trouble incurred by the Lodge.

(11.) This article very wisely restricts the expenses for refreshments within a reasonable sum, and thereby protects the visitors, and members of limited means, against extravagant indulgence on the part of others. It also insured temperance and moderate indulgence on the part of all, and determined the greatest amount to which any Brother, who might wish to be present, could be lawfully subjected.

(12.) It was customary in the last century for every newly initiated Brother to "clothe the Lodge"; that is, to furnish each member present with a pair of white gloves; and also, frequently, to make in addition, a small donation to the Lodge for charity. This practice ceased we think, at about the beginning of the present century, though it may have been continued in a few Lodges to a later day. It is still occasionally practised in Europe.

THE SCOTCH RITE IN NEW ORLEANS.

We regret to learn, as we do from official sources, that the integrity of the jurisdiction of our Brethren of the Southern Supreme Council 33d, is threatened by the establishment of an illegal body, of corresponding rank, in the city of New Orleans. We had cherished the hope that the recent compromise with the former Council in that city, and its consequent dissolution, had removed all grounds of disaffection, and restored harmony to the whole jurisdiction. But it would seem from present indications that our hope is not to be entirely realized; though we do not apprehend that the persons engaged in the new schismatical movement, are of sufficient note or influence to give any special importance to their proceedings. And we consent to notice them at all, only that Brethren, not acquainted with their true position as a Masonic authority, may not be imposed upon or deceived by their misrepresentations.

There are but two lawful Supreme Councils of the 33d degree in the United States. One of these has its seat of government at Charleston, S. C. and the other at Boston,—the first exercising exclusive jurisdiction over the Southern and South-western States, and the latter over the Northern, North-western and North-eastern parts of the United States. All other bodies in the country, assuming to be of the 33d grade, or to exercise any control over the degrees of the Rite of which these two Councils are, in their respective jurisdictions, the supreme head and governing authority, are illegal, spurious and clandestine. If any such bodies exist, they exist without authority; and if any persons are engaged in giving degrees, or granting powers, under the show of any warrant from them, such persons are acting the part of impostors and cheats, and should be avoided as such; whatever their Masonic position in other respects is now, or may have heretofore been. That there are such persons about the country, we know from reliable information. But they are impostors—speculators in Masonic degrees and trappings—who would sell the whole Institution for "thirty pieces of silver." Such men are a disgrace to the Craft and a libel on the Masonic character; and it is not creditable to the intelligence of our Brethren that they meet with sufficient encouragement to continue in their unworthy vocation. These men should be taught that Masonry is not an article of merchandize, to be hawked about the country like tin-ware. Our Brethren should feel that

Masonic degrees, of whatever grade, are too sacred to be peddled out by travelling mountebanks; and firmly set their faces against all such traffickers.

But to return to the particular purpose of this notice. Our correspondent at New Orleans, under date June 27th, writes that there exists in that city an irregular, spurious and clandestine body styling itself "St. Andrew Chapter of Rose Croix, No. 5," assuming to exist by virtue of authority from an illegal body, "established and constituted by a certain other spurious body styling itself a "Supreme Council 33d degree." In view of these facts, the Grand Consistory of the State of Louisiana, at its sitting on the 23d June, adopted the following Preamble and Resolutions:—

Whereas, this Grand Consistory has been informed that a certain body styling itself "St. Andrew Chapter of Rose Croix, No. 5," has been formed and established in this valley, and that said body holds meetings and pretends to work the Ancient and Accepted Rite, and to confer degrees from the 4th to the 15th inclusive:

Whereas, said body styling itself "St. Andrew Chapter of Rose Croix, is a clandestine, spurious and illegal body; possessing no right or authority whatsoever to hold a Chapter of Rose Croix, of the Ancient and Accepted Rite, and to confer any of the degrees of said Rite:

Whereas, said body styling itself "St. Andrew Chapter of Rose Croix, No. 5," never obtained letters-capitular, or constitutions, from this Consistory, which alone has the power and legal authority to constitute and administer bodies of the Ancient and Accepted Scotch Rite, working from the 4th to the 30th Degree, inclusively, within the jurisdiction of the State of Louisiana:—

Resolved, That said Body styling itself St. Andrew Chapter of R. Croix, of No. 5, which Joseph Lisbony is said to be M. W., and of which J. Lamarre is the Secretary, is hereby pronounced and proclaimed by this Grand Consistory to be a clandestine, spurious and illegal Body, having no power or authority whatever to work any of the Degrees of the Ancient and Accepted Scotch Rite and to confer any of said Degrees.

Resolved, That all Chapters and Councils, under the jurisdiction of this Grand Consistory, and the members of the same, are hereby forbidden to hold any Masonic intercourse with, to visit, or to admit as visitors, any of the members of said Body, styling itself "St. Andrew Chapter of R. Croix, No. 5," or any Brethren having any Masonic intercourse or relations with said clandestine, spurious and illegal Body, styling itself "St. Andrew Chapter of Rose Croix, No. 5."

Resolved, That the officers of all Councils and Chapters, under the jurisdiction of this Grand Consistory, are earnestly enjoined to take immediate steps to comply with, and to enforce, the foregoing resolutions, as the violation of the same by any of their Members would "ipso facto," deprive them of all their Masonic rights, privileges and prerogatives, as members of the Ancient and Accepted Scotch Rite.

Resolved, That the Councils and Chapters, under the jurisdiction of this Grand Consistory, are hereby enjoined not to receive as visitors, at any of their sittings, any Brethren who shall not be active Members of bodies under the jurisdiction of this Grand Consistory, or who shall not produce a Brief or Patent from any regular and acknowledged body of the Ancient and Accepted Rite of any state of the American Union, or of any foreign Country, or who shall not exhibit, when residing in this valley, a certificate signed by three of the Deputies of the Supreme Council, for the Southern Jurisdiction of the United States of America, the names of whom are: Ill. BB. Chas. Claiborne, Ch. Laffon Ladebat, John L. Lewis, C. Samory, Chas. Maulian, A. R. Morel, T. A. Lumsden, P. M. Chassaniol, J. L. Tissot.

Resolved, That each Council and Chapter, under the jurisdiction of this Grand Consistory, is requested to furnish the Grand Secretary thereof, as soon as possible, with a correct list of all the Members, composing each of said bodies, in order that each of them may be furnished by this Grand Consistory with a correct list of all Brethren of this valley, duly recognized by this Grand Consistory as entitled to all the rights, and privileges and prerogatives of Masons under this Jurisdiction.

Resolved, That all Councils and Chapters under the jurisdiction of this Grand Consistory, is requested to report in writing to the Grand Secretary thereof, at the end of each and every month, the names of all Brethren initiated or affiliated.

Resolved, That this Grand Consistory, placing implicit confidence in the faithfulness of the Bodies under its jurisdiction, depends on their co-operation and aid to discountenance and put down any attempt made to disturb the peace and harmony which now prevail in this valley.

Resolved, That copies of the above Preamble and Resolutions be transmitted to. all bodies under the jurisdiction of this Grand Lodge.

A true copy.

CH. LAFFON-LADEBAT, 33d,
G. Sec. G. Consistory Louisiana.

THE CANADA QUESTION.

To the Editor of the Freemasons' Monthly Magazine.

Nemo repente fuit turpissimus *Juvenal, Sat II.*

Which may be translated: No Mason ever fell suddenly from his fealty.

AMONG the mysteries of ancient Mythology, as well as in obscure hints thrown out in the Holy Scriptures, we read that there was a time in remote ages, when angels became ambitious, and the ineffable bliss of Heaven—never before disturbed—was overshadowed by a rebellion, which doomed a third part of the celestial Host, according to Milton, to fall forever from glory. Whether this be a myth, or a legend of awful reality, it is full of instruction, and an illustration of human nature. We are never contented with our lot. There is a morbid restlessness in the mind of man, urging him on to change, and we may call it love of improvement, reform or progress, or what we will, it is for the most part a turbulent appetite for something new; sometimes for the better, but alas! too often for the worse. So true it is, when the poet says, Happy are they who know their own blessings,

Oh fortunatos nemium, sua si bona norint. *Vir.*

There never was a time, when Freemasonry stood so high, was so much respected by the community, and was moving on such a tide of prosperity, as at the present period. HE, who rules the hearts of men, has given the Institution a good report and favor in the world around us. The change in public opinion since those disastrous years when the whole country seemed ready to rise in arms to destroy it, is astonishing. Lodges have been multiplied—members increased—and men of learning, rank and influence seek the retreat of the Brotherhood, and deem it an honor to wear the badge. Indeed, so numerous have been the applications and so arduous the work in many of our Lodges, that even veteran Masons, who endured the trials and saw the thick darkness, when the enemy was in power, have felt anxious, and somewhat alarmed, less persons of equivocal character, unqualified to embrace, and without moral principle to follow, the precepts of our Institution, should gain admission, and injure the Craft. Beyond doubt, there has been cause for apprehension, when the walls of so many Lodges have continually resounded with the echo of knockings from without; but, thus far, the portals have been guarded with care and vigilance, and the Initiates generally stand well in reputation.

There is an evil, however, which threatens the peace and well-being of the Fraternity. It is no outward invasion, no enemy from abroad. It originates in the sacred retreat of friendship and Brotherly love. It gathers strength from ignorance of Masonic history and Masonic law. It wears a party dress and a political visage, and the ambition, by which the angels fell, lies at the very foundation. Under the banner of progress, and reform of abuses, it aims at ulterior objects, and tramples down the ancient Landmarks of the Order. In a word, it loses sight of renowned antiquity, and sets aside all those usages and customs, which have been immemorially handed down to us from remote ages, and which not only endear ancient Craft Masonry to every well-informed Brother, but have distinguished our society from all others which ever existed. For, to change our laws and customs, to neglect our Landmarks, and to introduce material innovations into the Order, would soon break it down, and scatter the Brotherhood before the four winds of Heaven. Then indeed would the beautiful Temple of Jerusalem—existing in the mind of a Mason,—with its pillars, winding steps, inner chambers, and Sanctum Sanctorum, become a ruin and a desolation!

These remarks are principally made in consequence of the attempt of certain Lodges in a sister land, to secede from their allegiance to the Grand Lodge of England, and constitute an independent Grand Lodge, in a way and manner contrary to Masonic law, in violation of all customs and usages heretofore known among Masons, and in dereliction of every duty and solemn obligation. No cruelty, oppression, nor satisfactory cause has driven the disaffected to this rash action. To secure this object, it is said, there has been much misrepresentation of facts, and in the ardor of ambition, and the heat of the passions, the movers of the rebellion—for it deserves no gentler name—in their circular to the American Lodges, have made statements, which have been since falsified in the account of the doings in the Provincial Grand Lodge of Canada West. An issue of truth or falsehood among Masons, is painful to hear of, and comes over the faithful mind like a cloud of sorrow. But it must be tried, and it will be probed by public opinion, even if it touch the quick. *Magna est veritas et prævalebit.*

It must be recollected that the Provincial Grand Lodge of Canada West is a Masonic body holding allegiance to the mother Grand Lodge of England, which appoints its presiding officer.

A petition to the Grand Lodge of England was forwarded by the Provincia

Grand Lodge of Canada West, about two years since—I have not a copy of the Petition at command—in which certain grievances are complained of, which will be found summarily stated in the Freemasons' Magazine of June last. The reader is referred to that document, accompanied by the very able and unanswerable exposition of the Editor.

1. The first grievance is "*want of harmony in action and working,*" *in consequence of Brethren coming from different countries, having diverse interests, and being estranged in their views and affections.* This is an evil, resulting from the emigration from all parts of the globe to a newly settled country. It is an evil, which neither a secession from England, nor the formation of an independent Grand Lodge of their own can ever remedy. No Grand Lodge on earth can cure such a moral disease. There is but one Panacea for such an epidemic. The recipe is simple and sure. Let every Brother become a good and true Mason, beginning with the first elementary principles, "TO LEARN TO SUBDUE HIS PASSIONS AND IMPROVE HIMSELF IN MASONRY."

2. The second grievance *is the injustice of the Provincial Lodges being required to contribute to the funds of the Grand Lodge of England; especially when so many Brethren needing aid and assistance are emigrating to this country from abroad.* But why injustice? The fee for a Warrant paid to the mother Grand Lodge is very small; probably much less than is usually paid for Charters to any Grand Lodge in the United States. It is only $25, and $1.50 for each Diploma. Interwoven with the murmur against this moderate tax is the complaint, *that so many seeking relief come from the mother country* This is a hardship, and may sometimes press heavily on the resources of those generous Brethren, whose means are limited; but is it not incident to the circumstances of newly settled regions? Would the small amount paid, however, in its annual sum, contribute, if relinquished, very much to the Charity fund of Canada West? Would it remove the evil complained of, if given up? I must say, that the way and manner in which this reason for a secession is set forth appears pitiful and unworthy of workmen in the Temple.

3. The third grievance is only a repetition of the second, by a new count, as the lawyers say, where a double coloring is given to the evil, by calling it a "*double tax.*" For can any honorable Brother pretend to assert that the Grand Lodge of England or any of their Lodges have transferred numberless claimants, poor and pennyless, to the Atlantic shores to encumber and impoverish the Canadian Lodges? I would exclaim fudge! at such an insinuation, if I did not pity the ignorance of men calling themselves Masons, who could subscribe to such an assertion, and forget the loyal feelings and reverence due to that august body, the Grand Lodge of England, which for a hundred and fifty years has shone with a Masonic splendor, never surpassed in any country, and to the borrowed light of which, nearly all the Lodges on this continent trace their origin. Nor is such an assertion founded on fact. The Lodges of Canada West pay but one tax, and if Brethren, in adverse circumstances, seeking their fortunes, choose to emigrate to the rising cities and great lakes of the North West, it is not the fault of the Grand Lodge of England nor of English Masons.

4. The next complaint is, *the inconvenience of intercourse with the Mother Coun-*

try. This was once a serious grievance. Communications with the Grand Lodge of England were necessarily slow and dilatory. That evil has in a great measure ceased. The distance between London and Toronto, is reduced by car and steamship, comparatively, to a few days—speaking after the manner of Arabian travel, where distance is measured by hours.

5. And lastly, *the appointment of the Provincial Grand Master, by the Grand Master of England, is deemed an inexorable grievance.* But is there no remedy, if a neglectful or inefficient Brother be appointed to fill the chair? Is there no redress on complaint, petition or respectful representation of the members of the Provincial Grand Lodge? Such a case is not to be presumed; but should an injudicious appointment occur, and the Fraternity of Canada West be afflicted with such a burden, it cannot be otherwise than that on a statement of the facts, the evil would be corrected. To imagine such an infliction on the prosperity of the Art, furnishes no sufficient ground for a number of disaffected Lodges to secede and declare themselves a Grand Lodge, a Masonic Sovereignty. There is a state of society, where a people, whose rights are unprotected, and who are exposed to murder, pillage and ruin, may take the law into their own hands and defend themselves against oppression. Such, there is reason to suppose, was the unhappy situation of San Francisco recently, when the preservation of life and property compelled the best citizens in the community to arm themselves, create a "Committee of Vigilance," and preserve the peace by avenging the laws. We cannot conceive of such an extreme case among Masons. The very nature of our Institution is law and order. In its very elements it is conservative. Our ties of adherence to Masonic usages, ancient laws and landmarks of olden time, all founded on truth and justice, are tremendously strong. We cannot avoid nor evade them. They are, as it were, written on our minds by a pen of diamond, and are as indelible as the stars of heaven. There is no conscientious Mason on earth, who would not shudder at the thought of their violation. We owe duties to each other—to the Lodge to which we belong—to the Grand Lodge which has the supervision of that Lodge—and to the Father of Spirits, to whom all true Lodges look for a blessing, and to whom an altar is erected and consecrated, wherever they meet and whenever they work. And the Provincial Grand Lodge of Canada West owe duties to the Grand Lodge of England, and they also to their Canadian daughter. They are all part and parcel of one universal Fraternity. The cement which binds Masons together is Brotherly love; and let the trowel with untempered mortar spread dissention and hatred among the Brotherhood, and they cease to be Masons. We have taken upon us sacred duties, and called God to witness our sincerity; let us not then rashly forget them, nor countenance a schism, which the tears of good men and true may mourn over, but in vain may try to wash away.

It has been asserted that the Petition sent to the Grand Lodge of England, lay for two years among obsolete files, or in the musty pigeon holes of the Grand Secretary's office, unnoticed and neglected. It may be so, for ought we know; for it is a very common adage, that, "What is every bodys business is nobodys." There may have been no one employed to present and advocate it. Various causes of delay may be conjectured; any, indeed, rather than the uncharitable one of wilful, haughty indifference on the part of the Grand Lodge to the rights of their Canadian Brethren. Those who are conversant with the communications of the Grand Lodge of Massachusetts, may form some idea of the difficulties and impediments of getting any immediate or final action on questions which require much deliberation. These communications are quarterly, and at every meeting there is a heavy burden of business to be acted upon. Applications for new Lodges—cancelling of Charters already granted—Dispensations and Charters for new Lodges—hearing of complaints—investigation of difficulties—questions of debate, where able speakers often sweep away the precious time in the ardor of their eloquence—in a word, a vast variety of business which calls for dispatch, and which the good of Masonry requires to be disposed of, comes up and arrests the attention. And although our excellent Grand Master is a man of business, and vigilant in his official duties, and our officers are ever ready to assist him and promote a vigorous dispatch, yet cases of delay will occur, and are unavoidable. How much more then, how incomparably greater, must be the multiplicity of business which comes before the Grand Lodge of England, on whose jurisdiction it may truly be said, the sun never sets!

Considerations of this kind should have taught the recusant Brethren in Canada West, some charity and candor, before they harshly condemned the Mother Grand Lodge, and like a young heir, too precocious and impatient to seize the inheritance, conspired to break the ties of parental government, and leap into the mastery of their own fortune. Whether such delay on the petition was justifiable or only accidental, these disaffected Brethren should have requested the Provincial Grand Lodge to have sent out a special agent. Did they do this, before they struck the blow of severance and cut the Gordian knot of union? I understand they did not. I will show however that a special agent was sent out—not by them or at their request—who has made a most satisfactory arrangement, which must leave this self-styled Grand Lodge rather awkwardly, with only a few recusant Lodges, in the lurch.

Since the petition was pending in the Grand Lodge of England there have been several communications held by the Provincial Grand Lodges disapproving of the course pursued by the disaffected Masons; who, nevertheless, on the 10th of October last, held a Convention at Hamilton and organized an Independent Grand Lodge for Canada. Fortyone lodges are said in their official circular, then and there to have been represented. But subsequent disclosures show this to be erroneous, and that the actual number of Lodges in the upper and lower provinces, who have thrown off their allegiance to their respective Grand Lodges, and now stand identified with the rebellion, is twentysix, viz. eight from the Provincial Grand Lodge of Canada West, three from the Provincial Grand Lodge of Montreal and William Henry, and fifteen holding of the Grand Lodge of Ireland. The Quebec Lodges do not appear to be in any way or manner concerned with their movements. At this Convention, these disaffected Brethren, assuming to represent the Lodges above named, having voted themselves the Grand Lodge of Canada, were anxious to be recognized as such by the Fraternity of the United States. Circulars for recognition were accordingly sent to the American Grand Lodges, but the Grand Lodges of Maine, New Hampshire, Rhode Island, Connecticut, New York, Virginia, Missouri, have declined such recognition, and beyond doubt, Massachusetts will be opposed to it, when the matter comes before the next quarterly Communication in September.

The Prov. Grand Lodge of Canada West consists of 53 Lodges, of which only 8 have given in their affiliation to the self-styled Grand Lodge. There will be consequently 45 Lodges in Upper Canada opposed to it. The majority therefore, who retain their allegiance and repudiate this refractory schism, is not far from six-sevenths of the whole body of this Grand Lodge.

At a special meeting of this Prov. Grand Lodge at the Clifton House, Niagara Falls, on the 19th of July, 1855, the refusal of the Grand Master "to submit a motion from the chair, which if carried would have led to immediate and open rebellion on the part of the Canadian Craft to their Mother Grand Lodge," was the *alleged* cause of getting up this new "schismatic Grand Lodge." But there is reason to suspect—and there is certainly something very dark, dishonorable and unmasonic in the business—that the leaders of this *polling off*, who pulled the strings behind the curtain, had a deeper motive lurking in their breast—ambition for Masonic promotion, and personal aggrandizement. At this meeting Br. R. H. Townend was appointed a special agent, with full power to attend before the Grand Lodge in England: and in consequence of information from him, that the grievances were brought to a satisfactory result, while he begged them to *wait patiently a short time longer*, a Communication of the Prov. G. Lodge was duly notified and held in Toronto, Oct. 23d. But mark the movements of the rebellion; for immediate notice of what Br. Townend had done was given to the disaffected—that is to say, before the 10th of the same October—and yet these recusant Brethren, in fear of a reconciliation which would dash their ambitious projects to the ground, most precipitately and in violation of every Masonic principle, held their meetings on the said 10th of October, and organized what they called the Grand Lodge of Canada.

Does not this fact speak volumes? Before they had met in Convention, and while the news so gladly welcome to every heart of fidelity, was working like leaven in their rebellious souls, they suppressed the rising of all true Masonic feelings, and persisted, few as they were in proportion to the whole number of Lodges, to cut asunder the cord which bound them to the Mother Lodge, and in the face of the great Fraternity of the world, proceeded to dishonor themselves and cast a stain upon the escutcheon of ancient Craft Masonry. This is the light in which they appear and must appear to every candid mind, which weighs the facts.

For there is a principle, I was early taught in Freemasonry—a principle of great virtue and most salutary in its operation: I mean THE WILL OF THE MAJORITY FOR THE GOOD OF THE WHOLE. It is the sheet-anchor of our noble Institution. It preserves it safe amidst the storms of conflict, the rivalship of aspirants for office, and the passions of human nature. This principle has been utterly cast aside by these insurgents. They have made a schism in the Craft. They have violated the unity and integrity of Masonry in the eyes of the world. They have raised a banner of rebellion, and under the disguise of seeking a redress of grievances, have done that which years cannot heal, and which too evidently shows that they wanted a Grand Lodge, right or wrong, and were determined to have one

If the way and manner in which these disaffected Bethren in Canada have proceeded to get up dissension, and resolve themselves into a new Grand Lodge, be agreeable to Masonic law and those time honored usages and venerable precedents which have been handed down to us by the Fathers of Freemasonry and the illustrious dead of our Fraternity, then may a Grand Lodge be enacted, and in full blast, whenever or wherever a number of Brethren, assuming to represent discontented Lodges see fit to secede from the parent Institution. Then would a Grand Lodge cease to mark and distinguish the sovereignty of the country where it belonged. Its dignity, grandeur, and supervisory power would be gone forever. Admit this baneful, disorganizing principle—this filibustering movement among the Craft, and the beautiful system of Masonry, where each star and constellation revolves in perfect order round its central orb, would be broken up into vanishing fragments. Lodges would then contend and dash together like icebergs floating in a sea of trouble, until at last they would melt away and be seen no more.

Admit this principle of *polling off*, and in this very Commonwealth—so renowned among men, and honored by the community, for its enlightened Lodges, and historic annals of distinguished Masons—Brethren might then assemble, East, West, North and South, divide the State into sections, and institute four Grand Lodges, with as much ease as the Legislature can create and endow four new Colleges, and whenever they please make an imperium in imperio. Indeed there is no limit to the number of such Grand creations, until Freemasonry become a Hydra-headed monster and die in its own insignificance.

What is a Grand Lodge? Some may not have clear ideas on the subject. It can only exist in a Sovereign State. In its full power and jurisdiction, it must be supreme, independent, and only bound by the constitutions, laws and landmarks of ancient Craft Masonry. It represents the supreme power of the State, in the Masonic department. It is an emblem and fruit of Sovereignty. Though it may have been instituted in some of our territorial domains, yet such a procedure is not Masonic, and never ought to be adopted. The evil would have been felt severely, if in most cases it had not been cured by its locality afterwards becoming a State. In this particular, our country differs from all past or European dominions. We are a unity, one nation, yet a confederation of Sovereignties. "Each State retains its sovereignty, freedom and independence, and every power, jurisdiction and right, which has not been delegated to the United States in Congress assembled." Such was the language of the confederation. Each State being a sovereignty, therefore, according to sound Masonic jurisprudence, the Grand Lodge of each State represents the supreme power in all matters touching Freemasonry. It follows then that there cannot be an independent Grand Lodge in any territorial domain, or Colonial dependence. The parent Grand Lodge may delegate certain privileges and powers to a *quasi* Grand Lodge, where distance and circumstances require it—but still there must be allegiance, and a degree of subjection to tributary claims. So that the disaffected Brethren in Canada have misapprehended their rights, and violated the first principles of Masonic law, as recognized for ages.

Seeing that there can be but one Grand Lodge in a State, and that State too, must be a sovereignty, we can only say to our Brethren in Canada, who have been faithful and true, wait patiently; the time will come, when the Canadas will be sovereign and independent. Happy as you now are, time and change will bring about this event; and whenever it does come, may the separation from the Mother country, be harmonious and affectionate, without bitterness and without bloodshed. In the mean time the Prov. Grand Lodge can only be regarded as ancillary and subordinate to the Mother Grand Lodge, and must endure some inconveniences for a greater good—the peace of the great Fraternity.

I. H. S.

THE CANADA SCHISM.

We have given in another place, an able article on this subject from the pen of a talented and experienced Brother, to which we invite the attention of the reader.

We have also given under the head, "Grand Lodge of Scotland," the proceedings of that Body on the subject; from which it will be seen, that at its late session, it *refused to receive any communication whatever from the schismatics.* It will also be seen, as we have before stated on other authority, that the *Scotch* Lodges in Canada, *have taken no part in the rebellion,* notwithstanding they are claimed by the schismatics as a part of the "41 Lodges."

The subject was before the Grand Lodge of England in June, but not in a form to be acted on. A resolution was offered, but objected to as being inconsistent with the prerogatives of the Grand Master; and the subject went over to the September communication, under the statement of the Grand Master, "that he had a scheme of his own which he should lay before the Grand Lodge at an early date, which he thought would satisfy all parties." We have no knowledge of the precise character of the objections raised to the resolution offered, and therefore cannot form any opinion on their force or propriety. We have no doubt however, that the members of the Grand Lodge are prepared to sustain by their votes, any proper measure, and afford to their Canadian Brethren any proper relief which their circumstances may seem to require; nor have we any doubt that a resolution can be so framed as to accomplish this, without interfering with the rights of the Grand Master, whether constitutional or "inherent." The matter is now, however, before the Grand Lodge and Brethren of England. This is the first step in the right direction; and, we cannot doubt, it will lead to an early removal of all just cause of complaint. We are unwilling to believe that the Grand Master has any personal prejudices or resentments, growing out of the recent movements in Canada, which will induce him to withold his official consent to any proper measure that may be presented to him. If he has, and allows them to influence his conduct in the matter, the power to choose a successor, is in the hands of his Brethren, and they will probably exercise it at the proper time. But the supposition that he was influenced by any other consideration than a sense of duty, is ignored by his promise to present such a plan of relief, at an early day, as will be satisfactory to all parties.

A correspondent at Montreal writes, that only *three* Lodges in the Lower Province have joined the so-called "Grand Lodge of Canada." He further says, the rebellion here "was started by two or three men—in fact by *one* man, an "*Irish Yankee*"—[what's that?] who never ought to have been made a Mason;" and adds, "there is no truth about the fortyone Lodges," as setforth by the parties. The actual number of seceding Lodges does not exceed twentysix—namely, 15 Irish, 8 in the Upper Provinces, and 3 in the Lower. The Prov. Grand Master for the District of Montreal and Wm. Henry, is the Hon. Wm. Badgerly; for the disirict of Quebec and Three Rivers, T. D. Harrington, Esq., and for the Upper Province, Sir Allan Mc'Nab.

The same correspondent informs us that the recusant Lodges are locally denominated "*Wild Cat Lodges.*" If so, we neither admire the name nor the taste that suggested it.

EFFECT OF AN APPEAL.

New York, July 26, 1856.

Dear Br. Moore—If you have a copy of Bro. Mackey's work on "Masonic Law" please refer to his article on *appeals,* which you will find on page 341. He says there that, "During the pendency of an appeal the sentence of the subordinate Lodge is held in abeyance and cannot be enforced. The applicant in this case remains in the position of a Mason under charges." With all respect for the intelligent source whence this rule emanates, it cannot be viewed otherwise than as new, erroneous and inconsistent with the teachings and spirit of Freemasonry. Were it a trivial matter it might be unheedingly passed with impunity, but it is a subject rendered worthy of notice because of its grave consequences and of its universal adaptation to every trial.

By giving this subject a moment's reflection, you will readily comprehend its bearings and be enabled to trace the pernicious tendencies of this strange rule through all its ramifications. It is however a matter of some interest to know, that although this may be the theory of Bro. Mackey it is not the practice in his own jurisdiction. Indeed, it is doubtful whether it is practised in any jurisdiction in this Country, or whether there is an old rule or precedent to be found, whereupon to predicate a justification for its introduction at this time in our penal code; hence there appears to be a manifest inutility of setting forth and promulgating a doctrine which is at variance with the common usages and customs of the Craft. It is difficult to perceive by its operation, how the designs and purposes of the Institution can be carried out,—in the punishment of offences against moral and Masonic Laws, or in making effective its disciplinary regulations.

The rule which has heretofore been taught, and by which the Craft has generally been governed, is that the decision of a Lodge is final, unless an appeal be taken therefrom to the Grand Lodge, and that the party appealing does not thereby change the position assigned him by the court. He is, certainly, a condemned culprit, suffering the penalty inflicted by the Lodge; a Mason who is under punishment; one deprived of certain rights and privileges. As such, he comes before the Grand Lodge, praying to be relieved from the disabilities imposed upon him by his Lodge, under which he may feel himself aggrieved or wronged. He does not possess the privilege of approaching that body in person, demanding admission as a Mason in good standing; he is excluded, his grievances alone find access there. This—as the Craft have been hitherto taught, is the condition of the Mason under expulsion or suspension, and who is seeking redress at the hands of the Grand Lodge.

If Bro. Mackey is right, a Lodge—so far as it regards the purification of its membership—may be viewed as a mere cypher, a sinecure, a body without a soul, perfectly powerless, incapable of punishing a delinquent member, or of enforcing a salutary discipline to ensure its peace and unity. If this practice should prevail, what will be its tendencies? Can any one conceive the extent of the deleterious effects resulting therefrom? There is not a convict who would remain under punishment a day; all, whether guilty or not guilty, would unhesitatingly appeal from the action of the Lodge, forthwith, and thus reinstate himself to membership in the Lodge, and to good standing in the fraternity. How lamentable would be the consequences of this state of things! In all probability, discord and strife would take the place of harmony and love; gentlemen of respectability and refinement would soon abandon the Order; Lodges would be in constant conflict with the Grand Lodge and its Grand officers; many would return their Warrants; and last, but not least, the time of the Grand Lodge, at its annual session, would be consumed or taken up by these appeal cases. It would be far better for the Grand Lodge to claim original penal jurisdiction, and resolve itself into a Court; the Lodges would then be relieved of the excitement and the disagreeable incidents consequent upon these deplorable "Lodge trials," and suffer no more detriment therefrom, than they would by the appeal of the delinquent.

But this rule sets forth that the appellant remains in the position of a Mason under charges. The question naturally presents itself, what is the position of a Mason under charges? If there is any change in his position simply from having charges preferred against him, it is not generally known or understood, nor is his position defined in the book referred to, under this head. Is it to be understood that the position is that of suspension? Is it the opinion of the author that the appealant is suspended, *ipso facto*, when placed under charges? If so, then it makes the labyrinth still more perplexing and is another strange doctrine, with which we shall have to contend. It is true that there is an odium attached to a Mason under charges; there is an inference of guilt; the eye of suspicion rests upon him; and such like impressions, as are produced by outside influences and personal prejudices; but in point of law, he is a Mason in good standing, and may be received and acknowledged as such. He is to be held innocent of the crime alleged until the contrary is made evident; no Mason can consistently hold or practice an adverse doctrine; it is one of the principal components of charity, and bears a conspicuous position in the pure principles of our Order. In accordance with the common rules of justice, a Mason should not change his relationship to the Lodge, either as an Officer or private Member, simply from the fact of being under charges? If this was the case, there is no telling to what extent the abuses of this privilege might be carried; no member, officer or Lodge, would be exempted; either might be disgraced by a premature or preliminary punishment, inflicted without judge or jury, at the option or caprice of a malicious enemy, or to carry out unholy ambitious aspirations. It is only necessary to prefer charges—it matters not how frivolous—and the end is accomplished. But even should the charges be just and proper, the effect of a suspension, *ipso facto*, would,—to a greater or less degree,—be taken, *prima facie*, as evidence of guilt, and in that way, calculated to prejudice the cause of the accused. All or either of these things would be unmasonic, because they are unjust towards the Brother under charges, who rightfully claims and should receive a fair and impartial trial at the hands of his Brethren.

Yours, with high respect and in fraternal love,
To C. W. Moore, Esq. ——.

GRAND LODGE OF SCOTLAND.

We select the following interesting items from the Annual Circular of the Grand Lodge of Scotland, for 1856, for an early copy of which we are indebted to the kindness of Bro. Laurie, of Edinburgh:—

Grand Lodge, 6th August 1855.—The following Address, which had been adjusted by the Committee named at last meeting, for presentation to Lady Frederick Fitz Clarence, was then read, viz.—

To The Right Honorable The *Lady Frederick Fitz Clarence*, &c., &c., &c.,

We, the Noble George Augustus Frederick John, Duke of Athole, K. T., Grand Master Mason of Scotland, John Whyte Melville of Bennochy and Strathkinness, Depute Grand Master, Sir Robert Menzies of that Ilk, Bart., Substitute Grand Master, Patrick Kier of Kindrogan, Senior Grand Warden, Francis Robert, Lord Loughborough, Junior Grand Warden, and remnant Office-bearers of the Grand Lodge of Scotland, for Ourselves, and in name and on behalf of the other Members of the Grand Lodge, in Grand Lodge assembled.

The Almighty Architect of the Universe, the Well-Disposer of all events, having been pleased to remove from amongst us our late much respected and much esteemed Past Grand Master, Lord Frederick Fitz Clarence—a loss which we as a fraternity, have great reason to deplore,—now offer to your Ladyship our sincere and heartfelt sympathies and condolences on the afflicting bereavement which has deprived your Ladyship and us of one so deservedly and generally beloved; and we convey these sympathies with the strongest sentiments of fraternal regard.

Permit us at the same time to state, and to assure your ladyship, that the Scottish Craft will long cherish in kind remembrance with pride and gratitude the prominent and influential part which our late respected Past Grand Master took in their affairs while holding the office of Grand Master of Scotland,—and more particularly at the period of Her Majesty's first visit to this kingdom,—how, prompted by so much good feeling, his Lordship successfully exerted himself in bringing before Her Majesty's especial notice the true loyalty of Her numerous subjects, the Freemasons of Scotland, assembled on that auspicious occasion to do honor to their beloved Sovereign.

Under the severe dispensation with which it hath pleased God to visit you, we must bow with all submission, while we would, with every sentiment of fraternal sympathy, commend you to the care and holy keeping of Him who is at all times the Husband of the Widow and the stay of the Orphan.

Signed in name and by appointment of the Office-bearers and Members of
the Grand Lodge, assembled in Grand Lodge, at Edinburgh, this 7th
(Seal.) day of May 1855, A. L. 5855.

The Depute Grand Master read her Ladyship's Reply to the above Address, and both documents were ordered (on motion of Br. Deuchar) to be recorded in Minutes of Grand Lodge.

A communication from the Secretary of Norfolk Lodge, Simcoe, Canada West, announcing proceedings for organizing an independent Grand Lodge in West Canada, was laid before Grand Committee.

A Cast, containing Masonic marks, taken from Glasgow Cathedral, and having the date of 1556, was exhibited by the Grand Secretary on the part of Br. Andrew Kerr, late Master of Lodge Journeymen, Edinburgh, and considered extremely curious and interesting.

Communication from Lodge St. Andrew, Boston, read. On the Motion of Br. M'Cowan, Brs. Clark and Taylor, resident in Boston, and Members of Lodge of Edinburgh Mary's Chapel, No. 1, were appointed to represent the Grand Lodge at the Centenary of the said Lodge St. Andrew, Boston.

Grand Lodge, 30th November 1855.—The Office-bearers nominated at last meeting were elected, and entered upon their respective duties.

The Festival of St. Andrew was celebrated in the Royal Hotel in the evening, His Grace the Grand Master presiding, and supported by the Right Honorable Lord Loughborough, Substitute Grand Master, Br. Hay Erskine Wemyss, Br. Grant of Kilgraston, and other Grand Officers, and a very full meeting of Brethren.

Grand Lodge, 5th May 1856.—Declaration of Independence, &c., and Erection of New Grand Lodge in Canada by 41 Lodges holding of the Grand Lodges of England and Ireland, was presented, but not received. At the same time a letter was read from the Provincial Grand Master of Lower Canada, that all the Lodges in his Province holding of the Grand Lodge of Scotland, had not only *determined to remain staunch to their allegiance*, but repudiated the idea of severing a connection which they were so desirous to maintain with their Mother Grand Lodge.

Festival at Glasgow.—A brilliant assembly of the Craft took place on Friday evening, the 18th January, under the auspices of the Grand Lodge of the Province of Glasgow and presidency of its Grand Master Brother Sir Archibald Alison, Bart. supported by Br. Dr. Walker-Arnott, Prov. Grand Sub.-master; Br. the Rev. Dr. M'Leod, Prov. Grand Chaplain; Br. James Millar, P. M. of St. Mark, the Prov. Grand Treasurer; Br. David Dreghorn, and Br. Donald Campbell, Dep. Master of St. Mark, Prov. Grand Secretaries; and in addition the following visiting Brethren:—John Deuchar of Morningside, Grand Bible-bearer of the Grand Lodge of Scotland; David Bell of Craigmore and Blackhall; Charles Hope-Vere of Blackwood; Captain Miller; J. A. Manning, &c., &c. Br. Cruikshank, of Lodge St. John, Glasgow, officiated as S. W., and Dr. Bennie, of the G. K. L., as J. W.;—about four hundred and fifty members of the Craft being present.

The large assembly, in Masonic clothing, many of them being decorated with rich jewels, presented a very striking appearance. The Lodge was opened at eight o'clock. The P. Grand Master read a letter from Brother His Grace the Duke of Athole, in which his Grace expressed his regret that he had been prevented from meeting the Brethren in the west of Scotland, as he intended, upon the occasion of the Festival. Letters were also received from Brethren Sir Michael Shaw Stewart, Bart.; J. White Melville of Mount Melville; the Hon. R. Sandilands, the master of Torphichen; W. A. Laurie, G. Secretary of the Grand Lodge of Scotland; and J. Linning Woodman, G. Clerk of the Grand Lodge, &c., &c., all regretting their inability to attend.

After the due ceremonies of the opening, and the prayer by the Rev. Dr. M'Leod, the Pro. G. Master gave the 'Queen and the Craft.' He said that for almost twenty years we had been accustomed to admire the virtue and worth of our Sovereign, and now we had to congratulate ourselves upon the wisdom and resolution of her counsels which, after a great war, had brought us within sight of peace. This was probably the first large assembly of her subjects which had met since it became known that Russia had so far submitted to the terms which the allies had imposed upon her. He expressed an earnest hope that we should once more be enabled to enjoy the blessings and benefit of peace. This toast was received with great enthusiasm. In giving the 'Army and Navy,' the Prov. G. M. pronounced a lengthened and elegant eulogy upon the Army, which, under immense difficulties, had so well upheld the honor of Britain. Going to war upon a peace establishment, without a waggon-train, without a land corps, almost without a commissariat, we had landed 30,000 heroes on the enemy's coast, who had laid siege to the most formidable defended place in the world, garrisoned by upwards of a 100,000 men, under the command of generals and engineers of consummate ability, and they, after a siege not of fifteen or twenty days, but of 337 days, had, in conjunction with our allies, attained a glorious success. The courage and heroism displayed by the Army besieging Sebastopol had certainly never been surpassed—he had no hesitation in saying it never had been equalled—in the history of war. Some of the officers had been no fewer than 108 days in the trenches during the war. The Prov. G. M. narrated some striking facts of the hardships endured by the Army, on the authority of 'relatives near and dear to him.' He mentioned that the Light Division marched down to the trenches, previous to the assault on the Redan, to the air of 'Annie Laurie,' the soldiers chorussing that they 'Would lay them doun and dee,' without hope but without fear. Their forebodings were too well fulfilled, for 900 of the 1500 did not come back. During that assault an English Officer led a small party of soldiers up to one of the guns, placed in a recess of the Redan, and most of the men fell before the fire with which they were received. The others were met by a body of Russians, and the English Officer was about to be bayoneted, when he chanced to catch the hand of a Russian Officer, and had presence of mind enough to give him a 'Masonic Sign.' The Russian in a moment struck up the bayonets of his soldiers, led his newly found Brother to the rear, and treated him with the kindness of a Mason. (Loud Cheers,) The P. G. M., before sitting down, narrated several anecdotes within his own knowledge of a similar character. The Pro. Grand Master, on severally giving the Grand Lodges of Scotland, England, and Ireland, was most happy in his remarks upon the benefit conferred upon society by the spread of Masonic Institutions—binding men by the ties of friendship—extending charity to the unfortunate—making the citizen more loyal to his Sovereign and patriotic to his Country, and confirming within them the beautiful precepts of morality and justice.

Br. John Deuchar responded for the Grand Lodge of Scotland.

Numerous other Toasts were given during the evening, and the Brethren separated each and all delighted with the meeting.

NEW MASONIC HALL, GREENFIELD.

Address by Dr. Lewis, Grand Master, delivered at the conclusion of the ceremonies at the dedication of the new and beautiful Hall of Republican Lodge at Greenfield, in February last:—

This room is now dedicated to Freemasonry. The simple but still solemn ceremonial is now concluded which consecrates this Lodge, where we fondly trust, a united, happy and prosperous Brotherhood may long continue to congregrate.

To those present, not of the Order, who have honored and graced our meeting, the ritual, the symbols, the paraphanalia, may seem not only ineffective, but even powerless and unattractive; mere mysticisms without efficiency. What is Freemasonry? An ancient and respectable institution, embracing individuals of every nation, of every religion, and of every condition in life; where distinctions of worldly rank are laid aside; where all differences in religion and political sentiments are forgotten, and where those petty quarrels which disturb the quiet of private life, cease to agitate the mind; where every one strives to give happiness to his Brother, and where men seem to remember for once, that they are sprung from the same origin, possessed of the same nature, and are destined for the same end. The value of its principles is in its tendency to fortify friendship, society, mutual assistance, and the observance of what men owe each other. Where liberty is most prized and enjoyed, there our Order has preserved its excellence and consistency. The great and the good from all civilized societies have joined in its promotion. It includes in its fellowship the wise, the brave, the legislator, all professions, all the components of nations. It fetters them not by impious oaths, by unmeaning ceremonies, but by the ties of a world-extended philanthropy, that ligature, those bonds which we alone confess and proudly wear. It is not "a conspiracy against all religions and governments carried on in secret meetings of Freemasons," as urged by the Secretary of the Royal Society of Edinburgh; but it is a union to promote the best feelings of humanity, the mild government of peace on earth. What is its code, what are its teachings and injunctions? It uniformly requires of us that which is good. Its simple but inestimable code presents no puzzling question to tear the divided heart by conflicting duties. It speaks of life as a scene of mutability, admonishes us to enjoy its blessings with moderation, to endure its evils with patience. It tells us that man is as

variable as the world he inhabits; that imperfections mingle with the virtues of the best, and by beautiful similitudes and symbols, urges us to constant and unwearied attention. From this mixture of good and evil, it directs our pursuit of the former, by teaching us to curb our passions, moderate our desires, expect with diffidence, enjoy with gratitude, resign with submission. It commands us, conscious of our own failings, to be indulgent to the errors of others, and finally, on the broad basis of mutual wants, general imperfection and universal kindred, it builds the fair structure of candor and benevolence. It cultivates the social principle and action, the mutual communion of friendship between man and man. Here we truly know each other, here brothers meet with their hearts opened, all pulses synchronous, beating in harmonious unison. We know each other, and this is one of the great excellencies of our institution, for in spite of all the Rochefaucaults who have libelled humanity; in spite of all the cynics who have snarled at its character, the tendency of the knowledge of our fellowman, is to make us love mankind. The more extensive our knowledge of human nature is, the better acquainted we make ourselves among ourselves, the greater will be the indulgence towards the errors of our species, and the more will our affections become enlarged.

To the Brethren I need not say, there is an electric charm in our association, which all feel and appreciate. It cannot be conveyed by words; there is a deeper language of the heart, a still small voice within, which tells with tones of might, all that I wish, but cannot convey.

There is a kind of magnetism pervading the Masonic family, but the operation in our practice is very simple and brief. We join our hands, the heart is immediately excited, the soul brought into harmonious action, at once impressible. It should be termed moral magnetism. To be seen by our process, a state of somnambulism is never induced; on the contrary, the more the action is repeated, the more vigilant and watchful we become; and our symbols—Do they improve? Do they teach? Emphatically they do! They are both significant and instructive. How important are these mute teachers to us all! How wondrous is their agency! In a painted device, or simple emblem, how the commonest truth stands out to us proclaimed in quite new emphasis! Here Fancy with her mystic power, plays into the domain of Sense, and becomes incorporated therewith. In our symbols there is ever, more or less distinctly and directly, some embodyment and revelation of excellence; the invisble blends itself with the visible, so that it makes it as it were attainable. Emblems and symbols teach with more eloquence than words. They speak to all. They possess both an extensive and intrinsic value. There is no intrinsic value in a military banner, but extrinsically, it reminds us of duty, of heroic daring, and in some instances (would it were so in all) of freedom, of right. Nay, the highest ensign that men ever met and embraced under, the Cross itself, had no meaning, save an accidental, extrinsic one, an acquired divineness, which as Christians we venerate.

With such monitors, and such teachings, we are banded together to promote reciprocal happiness, and diffuse the sublime principle of an universal benevolence. To relieve the distressed, is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the grand aim we have in view. On this basis we form our friendships and establish our connections,—sorrow, misfortunes, and sad reverses beset this life, and to mitigate their shafts is our noblest duty.

"The most that we can do is but little;
But in those sharp extremities of fortune,
The blessings which e'en the weak and poor can scatter,
Have their own season. 'Tis a little thing
To give a cup of water: yet its draught
Of cool refreshment drain'd by fever'd lips,
May give a shock of pleasure to the frame
More exquisite than when nectarean juice
Renews the life of joy in happier hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense: yet on the ear
Of him who thought to die unmourn'd 'twill fall
Like choicest music: fill the glazing eye
With gentle tears: relax the knotted hand,
To know the bonds of fellowship again;
And shed on the departing soul, a sense
More precious than the benizon of friends
About the honored death bed of the rich,
To him who else were lonely, that another
Of our great family is near and feels.

Persevere then, my Brothers, in such a cause; in that good old cause, which amid the storm and the calm has been upheld by a kind Providence, and may it still continue to protect, support and defend you.

NEW MASONIC HALL AT CHICAGO.

The new and beautiful Hall recently erected by the Brethren at Chicago, Illinois, was publicly dedicated on the 24th June last, by the M. W. Grand Lodge of the State. The attendance of Brethren of different grades and from different sections of the country, was very large, and in procession they presented an imposing appearance. The escort duty was well performed by the Chicago Encampment of Knights Templars. The address was delivered by Rev. Br. McMaster, of Alton, Ill. and will probably be published. The dinner was served up under an immense tent, and the tables were laid with 1512 plates. The arrangements throughout are said to have been of the best character. At the table M. E. Comp. Blaney welcomed the Brethren in the following neat and appropriate address:—

M. W. Grand Master of the Grand Lodge of Illinois—Permit me, on behalf of the several Lodges of the city of Chicago, to tender their sincere thanks for the honor conferred upon them by your personal presence and performance of ceremonies of dedication of their Temple "to Masonry, Virtue and Universal Benevolence."

Permit me to add that it will be their constant endeavor to evince their appreciation of your official kindness to them on this occasion, by a strict adherence to the landmarks of the Order, and by renewed efforts to secure the perpetuity and diffusion of those sublime virtues to which tehir hall has been this day dedicated.

R. W. Brethren of the Grand Lodge of Illinois—to you also I would desire, on behalf of the Brethren whom I have the honor to represent, to tender you their cordial thanks for your assistance so faithfully rendered to the M. W. Grand Master in the performance of the ceremonies of this day.

M. E. Grand High Priest and Excellent Companions of the Grand Chapter o Illinois—On behalf of the Masonic Fraternity of the city of Chicago, I bid you welcome to our festivities; and you will permit me to say it has been one of the most agreeable features of the day that you have honored the occasion with your presence as a grand body.

The intimate union existing between the sublime degrees and the Ancient Craft Masonry, is such as to make the interests and objects of the two Orders one and indivisible. To the Ancient Craftsman was assigned the honorable task of erecting the first Temple on earth, which served for a dwelling place for the Lord of Hosts while those of your Order had the sublime privilege of erecting the second Temple—even more beautiful than the first. Since the periods which originated the two Orders, they have as speculative Orders continued to work together for the common good of the Craft. To the Ancient Craftsman is assigned the labor of laying the solid foundation, and to your Order the work of erecting thereon the superstructure.

We greet you then as co-laborers in the same glorious cause, and cordially bid you welcome.

M. E. G. C. and Sir Knights of the Christian Orders—We bid you welcome, and thank you for the knightly service you have rendered, as the only military service with which we fraternize, in acting as military escort to the Most Worshipful Grand Lodge. We hope that on the present occasion you will relax somewhat from the coarse diet and severe discipline which your rules ordinarily enjoin, and partake with us of the cheer provided from all sojourners and pilgrims who approach our board.

To those of our Order who have come long distances to take part in the ceremonies of the day, we wish to bid a cordial welcome. But a few short years have elapsed since the spot on which we now stand, surrounded by dwellings in which are to be found all the comforts and luxuries of civilized life, was a dismal waste, where the wild deer roamed in peaceful security, except from the shafts of his fellow denizens of the forest—the red man. In a period of time so short, as to have been impossible elsewhere than in our young Republic, a great city has arisen Phœnix-like from the ashes of the Indian wigwam. *Pari-passu* with this rapid growth, has been the progress of our venerable Institution. A few years since, and a single small room furnished all the accommodation required by the Order, and you have been called upon to-day to assist in the dedication of a Temple to Masonry, which, I am warranted in saying, is surpassed in convenience and accommodation by few within the vast expanse of our common country. In the freedom of the great West our noble Institution finds full scope for action. No tyrant's sway impedes its progress, no ecclesiastical illiberability checks its diffusion; never interfering with religious or political differences, it affords a broad platform on which all may stand, and hail every man his brother—to that platform expressed in the simple words: "*Faith in God, hope in immortality, and charity to all mankind.*"

Who dare demur, or where the ruthless hand that would take thence one plank ? On this we stand, one universal brotherhood, and on this we will stand in full security when the scroll of time has been rolled up and been merged in the great ocean of eternity. Brethren all, it is useless to bid you welcome ; here, if nowhere else in the world, you are at hom.

Permit me in conclusion to offer you the first regular toast :

The Day We Celebrate.—The honor of that patron of our Craft whose voice from the wilderness proclaimed the coming of Him who taught faith in God, hope in immortality and charity to all mankind.

GRAND LODGE OF MISSOURI.

This Grand Lodge held its annual communication at Lexington, in May last commencing its session on Monday the 26th and closing on the following Saturday afternoon. A large amount of business was transacted ; but being chiefly of a local character, would not be of particular interest to our readers, further than it would afford them the evidence of the great prosperity which this excellent Grand Lodge is enjoying, and of the zeal and faithfulness of those to whom is especially entrusted the control of its affairs. The session was opened by the Grand Master, the M. W. L. S. Cornwell, in a neat and interesting address, from which we give several extracts —

ITINERANT LECTURERS.

We are happy to know this class of itinerants is rapidly becoming an extinct race,—that they now meet with but little favor anywhere,—leaving a reasonable hope that they will ere long be known only in the history of the past. We regret that we cannot give the same encouragement of the immediate extinction of another class of itinerants, who promise to work out, if not checked, equal or greater mischief to the Institution. We of course mean hawkers and pedlars of Masonry in every conceivable form—from worthless trinkets to the still more worthless ceremonies called "female" or "side degrees." But to the address: our Brother says :—

At the close of the last communication of the Grand Lodge, I addressed a circular to the subordinates upon the subject of itinerant lecturers. It is to be lamented that our Lodges have to be under the necessity of receiving the work from irresponsible authority, growing out of the fact, no doubt, that the Grand Lodge has failed to give them that instruction they reasonably expected. I called the attention of the Grand Lodge to that subject at the last session, and permit me again to urge upon you the necessity of taking this matter into serious consideration, as I conceive the perpetuity and welfare of the craft mainly depends upon it. Our Lodges need instruction, and in their zeal to obtain it, have been lead to seek it from unauthorized sources to such an alarming extent, that I deemed it of vital importance to prohibit the practice by a special edict.

INCREASE OF MEMBERS AND LODGES.

Another great evil to which my attention has been called by nearly all the D. D. G. Masters of the State, is the granting of dispensations to form new Lodges, without exercising proper discretion in regard to the location or places of meeting. Our Lodges are becoming entirely too numerous ; facilities for making Masons too cheap ; its principles are not properly appreciated, nor its aims and objects properly understood or directed. Several Lodges, located in small villages, have during the past year ceased labor and surrendered their charters, which, instead of being a matter of regret, is to me a matter of satisfaction. Our object should not be directed to the acquisition of members, without due regard to their moral character and worth ; we have already too many whom it is to be feared were not, before their initiation, prepared in the heart to be made Masons. I know the great difficulty of judging ; we are frequently imposed upon by men occupying prominent positions in society ; even the sacred desk, whose occupants are always supposed to be fit material for Masonry ; but, alas ! the history of our own Grand Lodge too well attests, how little that class of Masons appreciate our institution. Of our seven reverend Grand Chaplain annually appointed from what we suppose our most devoted brethren, how many have ever attended our Communications, to offer up prayers to Almighty God, for his guidance in our deliberations, to counsel us in our actions, and commend us to the Supreme Grand Master, in pronouncing a benediction at the close of our labors ? Let our records answer ! There are noble exceptions to the above remarks ; numbers of ministers of the gospel are working Masons, proving their sincerity in the pledge made upon the threshold at their first admission.

BENEVOLENCE OF THE LODGES OF ST. LOUIS.

The wise and scriptural principles of Masonry, in not emblazoning to the world our almsgiving, nor letting the left hand know the charity the right doeth, commends itself to every reflecting mind. It is not my intention now to violate that principle by mentioning any of the thousand acts of noble generosity done, when none but the secret donors, silent recipients, and the omniscient eye of our Supreme Grand Master are witnesses ; yet, I cannot withold my testimony to the great liberality of the fraternity of St. Louis. Notwithstanding their frequent calls for relief within their own city, they have exhibited a noble generosity of heart by way of contributions to relieve distress in other portions of the country, during the prevalence of the violent epidemic, that caused so much distress in our Southern cities, last Summer and Fall ; the hand and heart of the Brethren of St. Louis were at once thrown open to an extent worthy the best impulses of humanity. The various Masonic bodies of that city have recently placed in my hands the sum of $200, for an object that properly should have been provided for by the Grand Lodge. I applied the money as requested, and take pleasure in returning to them the heartfelt thanks of the recipients. I commend such generosity to my Brethren everywhere ; could they but realize the feelings of a grateful heart, relieved by such acts of kindness, your Grand Masters would always have the means placed at their command, to enable them the more effectually to carry out the benign influence and objects of our institution ; the effect would be seen and felt ; we could truly experience that noble sentiment of the Apostle, "it is more blessed to give than to receive."

A WORD FOR THE TIMES.

It will be well, my Brethren, for us to look at the great mission of Masonry, and learn our duty. Masonry requires of its devotees, "that they be peaceable and quiet subjects of the country in which they reside ; never to be concerned in plots and conspiracies against the government, but to conform cheerfully to its laws." They are also "bound by their tenure to obey the moral law." Where, then, is the Mason that will disregard these wholesome tenets of our institution ?

Where is the Mason, who will so far disregard the great moral taught him from the use of one of the great lights of Masonry first presented to his vision in a Masonic Lodge, as to let his passions or prejudices betray him beyond due bounds? If we have any such within our jurisdiction, let me say to my Brother, reflect, return, and again place your feet upon a basis "that makes all men honorable who conform to its precepts?"

THE CANADA MOVEMENT.

Our Canadian Brothers have organized themselves into a Grand Lodge, and forwarded to me a communication, setting forth the reasons that impelled them to that course, and asking to be recognized as an Independant Grand Body.

This is a subject which requires serious deliberation on our part, as I cannot at this time call to mind a precedent to justify such a course on their part.

It is well known that previous to the Revolution the Lodges in this country were under the jurisdiction of the Grand Lodges of England, Scotland and Ireland. Immediately after our independence was established, the Provincial Grand Lodges took the necessary steps to sever their connection with the mother Grand Lodges, and proceeded to establish Grand Lodges in the several States. Among the reasons assigned for this course was that, as the two countries were politically separated, each being sovereign and independent, it did not comport with the dignity of this country, to be tributary, even masonically, to a foreign power. The justice of this course was at once acknowledged by the parent Grand Bodies, and nothing has occurred to interrupt that harmony and good feeling which have characterized our intercourse with the Masonic governments of Europe from the time of our separation to the present.

In the case before us, Canada is a part of the jurisdiction of the Grand Lodge, as it is of the political domain, of England. This being true, the question is, can any number of Lodges within the jurisdiction of a Grand Lodge throw off their allegiance, for any cause, and form an independent Grand Lodge within that jurisdiction? If so, then the Phillip's and St. John's Grand Lodges in New York are lawful bodies. Are they so? What changes the principle? Certainly not distance. And this is all that can be urged in favor of it, aside from their real or supposed grievances.

I cannot, at present, see how we can recognize a Grand Lodge in Canada, without doing injustice to the Grand Lodge of England. It is no doubt true, as our Brethren of Canada remark, that they labor under serious disadvantages, in consequence of their dependent position. But is it not better to defer action on so grave a subject, until the Grand Lodge of England is heard from? She may release the Lodges from their allegiance, or may place them under the ban of recusant and rebellious Lodges. In the latter event, to recognize them, or hold intercourse with them, would bring us into collision, and interrupt our relations with England. Besides, it must be remembered, that all the Lodges have not gone into this new body. There is still, I believe, a Provincial Grand Master and a Provincial Grand Lodge in Canada, with their subordinates true to the parent body.

For these reasons and others which might be advanced, I believe we had better defer all action on this subject, until we are made acquainted with the course which the Grand Lodge of England will adopt in relation to the matter.

On this subject the Grand Lodge adopted the following report of an able committee consisting of P. G. M. Foster and Brs. Daggett and Levy:

The committee to whom was referred that portion of the Grand Master's address, in relation to the formation of an independent Grand Lodge for the Canadas, fraternally report, that they have had the subject under consideration, and after mature reflection they fully concur in the views presented by our Grand Master on the subject. And, however we may be disposed to sympathize with our Brethren in the Canadas, in the embarrassments under which they have labored, or to applaud the patience, zeal and energy which have characterized all their proceedings; still, in view, of the fraternal courtesy due to the Grand Lodge of England, and the rules of the craft, which bind our Brethren in the Canadas firmly in their allegiance to her, we feel bound to present the following:

Resolved, That the Grand Lodge of Missouri cannot, consistently with her views of Masonic law, acknowledge the existence of a G. Lodge in the Canadas, independent of the Grand Lodge of England.—[*To be continued.*]

DISCIPLINE.

THE importance of a strict attention to discipline cannot be too urgently recommended; for it constitutes the chief source of order amongst the Brethren, and permanency to the Lodge. Laws and constitutions are made to enforce it; grades of rank are instituted to recommend it; and honors are conferred as its just and meritorious reward. In the absenceof disciplinen, no Lodge can be expected to prosper. Laws become neutralized and order destroyed, when, by the supineness or want of ability in the Worshipful Master, the Brethren are permitted to do that which is right in their own eyes. The Lodge becomes a chaos, wild, agitating, without any fixed principles or steady motives of action; the froth rises to the surface, surging like the crested waves of a stormy sea, without object or without end, until at length some energetic and intrigueing member—it may happen that he possesses neither Masonic qualifications nor pure and upright principles—will place himself at the head of a clique, and become by sheer pertinacity, the arbiter of the destinies of the society.

But that elevation will not be attained without a series of skirmishes in open Lodge, which the Worshipful Master has not sufficient influence or power to prevent; and hence disorders are generated, laws violated with impunity, disputes multiplied, and dissatisfaction increased, until the status of the Lodge is compromised and its numbers reduced; for no one, in a voluntary institution like Freemasonry, will continue to expend his money, and waste his time, with nothing in prospect at the periodical meetings but interminable recrimination and dispute. And the Brethren discover, when it is too late, that they have committed all this evil to place the offices and honors of the Lodge at the disposal of a Brother who is undeserving of the trust; and that if they are desirous of participating in either the one or the other, they can only attain their point by truckling to his opinions, or pandering to sustain him in the elevation, where he has been placed by their inconsiderate adherance to his faction. They have opened the floodgate of misrule, and find themselves unable to stem the torrent which they have rashly let loose on the community, and which threatens to overwhelm it with irremediable ruin.—ANON.

Obituary.

WILLIAM H. ELLIS.

The hand of death has been among our Brethren in Connecticut the past year, and stricken down one of their Pillars of Strength, in the person of Comp. William H. Ellis, of New Haven. It was our privilege to have been personally acquainted with the deceased, and associated with him in intimate official relations, and it is with sincere sorrow that we are called upon to record his death. "Rarely, if ever," (says the G. H. P. of the Grand Chapter of Connecticut,) "has he failed to attend our annual gatherings; while his firm and unflinching adherence to the "ancient landmarks of the Order," has become proverbial with the Craft. Were the workmen at a stand, he was always ready with some excellent design drawn from the great Masonic Trestle-Board, and all again resumed their labors. Did confusion for a moment threaten to disturb the quiet of the body, he would never fail to direct attention to some portion of the Masonic Law, and thus pour oil upon the waters, and still the rising tempest.

He was one to whom it was an honor to defer. True, he had his faults,—and who has not? but as the gold contrasted with the alloy appears more beautiful, so do the virtues of the good man appear more excellent when contrasted with the few faults that may appear in his character. But why should I, comparatively a novice in Masonry, speak of the Masonic virtues of one who has been so long a living epistle, known and read of all the fraternity.

Companions, his seat in the East is to-day vacant; his cheerful countenance greets us no more; his voice is no longer heard in our councils. To him the hour of retiring from labor to repose has come; he has gone to carry up for inspection the labor of his life, to be tried by the unerring rule of truth. While his body reposes in peace amid the graves of his kindred, let his Masonic virtues be engraven upon our hearts. Companion and Brother, rest thou in peace!

The committee of the Grand Chapter, to whom was referred the above announcement, submitted the following report, which was unanimously adopted:—

That they fully concur in the sentiments so beautifully and appropriately expressed by the Grand High Priest, in reference to the death of our beloved Companion, and most deeply sympathize with those who by this afflictive dispensation are called to mourn. Your committee believe that the members of this Grand Chapter will esteem it a privilege to mingle their tears with those of the immediate friends and relatives of our departed Companion, and they will delight to cherish a remembrance of one who has so long been associated with them in the various departments of Masonic labor, and on whom they have been proud to bestow the highest honors of an institntion that has for ages added lustre to the diadem of kings and princes.

We feel that in the death of Comp. Ellis, the Masonic Fraternity in this State is bereaved of one of its truest and most devoted friends,—one whose prudent and fraternal counsels were ever uttered with frankness aud sincerity, and listened to with deference and respect,—one who, when the dark clouds of adversity lowered above the Masonic horizon, and threatened the destruction of all that was dear to the Mason's heart, stood manfully at his post, and never allowed himself to doubt that when the tempest had spent its fury, the beloved institution would be found unshorn of its strength and beauty, and its faithful friends would be permitted again to rejoice in its prosperity,—one who, in short, having in early life espoused the cause of Truth, as embodied in the immutable principles of Masonry, made it the rule of his faith and practice during a long life, and to his latest hour proved true to the high and solemn vows of the Order.

But he has gone—the place that so long knew him here, will know him no more forever,—and we would bow with submission to the decree of our Supreme Grand High Priest, who sitteth between the cherubims, and who has summoned our Companion from his labor here to eternal refreshment in the upper sanctuary. We loved and respected him in life, we mourn him in death, and we will fondly cherish his memory."

JAMES G. PERCIVAL.

Your committee would further report, that during the past year the messenger of death has been commissioned to snatch from us two others of our distinguished Companions. James G. Percival, M. D., the favored of the Muses, and the favorite of the lovers of genuine poetry, was a highly esteemed member of Chapter, No. 2, in this city. He was also a gentleman of extensive scientific acquirements. His geological survey of this State, under the authority of the General Assembly, is an enduring monument to his faithfulness in this department, and has aided materially in developing the physical resources of the State. At the time of his death, which occurred but a few weeks since, in the State of Illinois, Comp. Percival was performing the duties of State Geologist under the authority of the Legislature of that State.

R. AUGUSTUS ERVING.

A beloved member of Pythagoras Chapter, No. 17, Hartford, and Secretary of Legation from the government of the United States to the Court of Russia, was on his return to his native country, in the ill-fated steamer *Pacific*, on her last and fatal voyage. His manly form, there is every reason to believe, now rests in the deep caverns of an unfathomable ocean grave. Comp. Erving was a young man of unblemished character, and stood high in the esteem of all who new him. Especially was he beloved by his Masonic Brethren and his Companions, who will long mourn this "broken column" of their hopes and expectations.

NATHAN H. NUTTING.

In Cambridgeport. Mass., 19th July, Bro. Nathan H. Nutting, a member of the Amicable Lodge, of that place aged 27 years The body of Bro. Nutting was brought from Mass. in charge of two Bro. Masons, to New Gloucester, and Cumberland Lodge, (at New Gloucester, the place where Bro. Nutting's parents reside) with that promptness which characterizes Masonry, deposited his remains in the silent tomb with Masonic honors, the service at the grave being read by W. Bro. Weymouth, Master, assisted by W. Bro. O. J. Rand, of Cambridge, Mass., and Rev. Bro. Webster, the officiating clergyman of Auburn. Cheering indeed was it to the mourning friends of our deceased Brother, that his remains were attended one hundred and fifty miles, by faithful Bro. Masons, who left him not till the clods of the valley covered him from their sight.—*Maine Masonic Journal.*

MASONIC CHIT CHAT.

☞The Gen. Grand Chapter and Encampment of the United States, will assemble in triennial session at Hartford, Conn., on Tuesday the 9th instant, and both bodies will probably continue in session until the following Saturday. It is expected the meetings will be numerously attended by delegates from all parts of the country. We suppose the question of uniformity of work, will come up for consideration in the G. G. Chapter We have little confidence however that any permanent advantage will result from it. The past very plainly demonstrates that each Grand Chapter is much inclined to please itself, by following its own notions in this respect, whatever others may think of it, or however the superior body may decide.

We notice that some of the Grand Chapters are in favor of taking the Past Master's Degree, so called, from its present connection in the Chapters, while some of the G. Encampments propose the introduction of the R. and S. Master's Degrees as a prerequisite to the Order of the Temple—a proposition which will not, probably, meet with much favor. The report of the Committee on the Constitutions of the Encamptment will be the most important matter before that body.

☞A Quarterly Communication of the Grand Lodge in this State will be held in this city on the 10th instant.

The Grand Chapter of the State holds its annual communication at the Temple on the 19th.

☞The inaugeration of the *Franklin Statue*, will take place on the 17th instant, in front of the City Hall, where the monument will be placed. Extensive arrangements have been made with a view to render the event worthy of Commemoration in the history of the city, as well as of the distinguished man whose memory the statue is designed to honor. Franklin was a Mason, and the founder of Masonry in Pennsylvania; but, the proposed ceremonies of the occasion in question, are not of a character to allow of any prominent participation in them by the Fraternity, as such.

☞We had intended to lay before our readers the present month, some portions of the admirable address of the M W. Brother Evans before the Grand Lodge of New York, at its late annual communication; but our copy of it, (kindly sent in advance of the regular publication,) by some accident got mislaid, and was not recovered until after our pages were made up.

☞Our correspondent at San Francisco, Cal. July 21, adds in a Postcript, that the city of Nevada has been destroyed by fire, and expresses the fear that our Brethren there have lost their new Hall. We trust not.

☞Our Brother in California can obtain the *Trestle-Board*, (latest edition,) of Br. S. Martin, (G. Treas.) or Br. Abel, at San Francisco.

Masonic Meetings.—The following is the time of the meetings of the different Masonic institutions in Boston and vicinity:—

St. John's Lodge meets, 1st Monday.
St. Andrew's, 2d Thursday.
Massachusetts, 3d Monday.
Columbian, 1st Thursday.
Mount Lebanon, 2d Monday.
Germania, 4th Monday.
Winslow Lewis, 2d Friday.
Revere, 1st Tuesday.
Boston Encampment, 3d Wednesday.
St. Andrew's Chapter, 1st Wednesday.
St. Paul's Chapter, 3d Tuesday.
Council Royal & Select Masters, 3d Thursday.
Grand Lodge, 2d Wednesday in Dec., March, June and September, and Dec. 27.
Grand Chapter, Tuesday Preceding the 2d Wednesday of March, June, Sept. & Dec-
Grand Encampment of Mass. and R. I. annually, in October.
Board of Relief, 1st Tuesday of each month.
The above meet at the Masonic Temple, Boston
King Solomon's Lodge, Charlestown, 2d Tues.
Star of Bethlehem Lodge, Chelsea, 4th Wednesday.
St. Paul's, South Boston, 1st Tuesday.
Gate of the Temple, So. Boston, 4th Thursday.
Washington, Roxbury, Thursday before full moon.
Mount Tabor, East Boston, 3d Thursday.
Baalbac, East Boston, 1st Tuesday.
St. John's Chapter, East Boston, 1st Thursday.
Bethesda Lodge, Brighton, Tuesday on or before the full moon.
Amicable Lodge, Cambridge, 1st Thursday.
Union, Dorchester, Tuesday before full moon.
Hiram, West Cambridge, Thursday on or before the full moon.
Mount Hermon, Medford, Thursday after full moon.
Putnam, East Cambridge, 3d Tuesday.

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GRAND LODGE OF GEORGIA.

To the Editor of the Freemasons' Monthly Magazine:—

Sir and Brother:—The July number of the Monthly Magazine, contains an article entitled "The Grand Lodge of Georgia," which requires some notice. Your attention is invited to the following extract from that article on page 263.

"We find in the preamble to the new Constitution of the Grand Lodge of Georgia, the following remarkable statement:—

"The Grand Lodge of Ancient Free and Accepted Masons, of the State of Georgia, existing by virtue of a warrant issued by Thomas Thynne, Lord Weymouth, Grand Master of England, dated A. D. 1733, and renewed by Sholto, Charles Douglass, Lord Aberdour, Grand Master of England, A. D. 1755.

"History is valuable only so far as it is consistent with truth. When it ceases to be so, it becomes not only valueless, but mischievous. The above is of the latter description. It is incorrect in the following particulars: 1. The Grand Lodge of Georgia does not exist by virtue of a warrant from Lord Weymouth. 2. Lord Weymouth was not Grand Master of England in 1733. 3. Lord Aberdour was not Grand Master of England in 1755. 4. The Grand Lodge of Georgia had no existence in 1733."

These remarks are calculated not only to do injustice to the Grand Lodge of Georgia,* but to yourself; some of the facts on which the statement, pronounced to be remarkable, is founded, could not have been familiar to you, although the known record of the existence of Freemasonry in Georgia, at the settlement of the colony might have excited inquiry. The article however, gives me the occasion, and affords me the pleasure, to correct some of the erroneous statements in circulation concerning our early history.

Waiving for the present the exceptionable terms in which your dissent to this portion of the preamble to our new constitution is expressed, I propose to test the *negations* above quoted by a reference to such records as are easily accessible, before confronting them with the traditions not yet obsolete in the place of their origin.

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*If the Grand Lodge of Georgia has or shall suffer any "injustice" in this matter, the blame of it is wholly chargeable, not to us—for we have merely corrected an historical error—but to the party by whom that error was unauthorizedly incorporated into its printed Constitutions.

The colony of Georgia was chartered by the King's Letters Patent, bearing date 9th June, 1732; Anthony Brown, Lord Viscount Montacute, being then Grand Master, and Thomas Batson, Deputy Grand Master. George Carpenter, named in the deed as one of the trustees, was *Senior Grand Warden* of the Grand Lodge of England, under Thomas Howard, Duke of Norfolk, Grand Master, for the year 1730. At the Grand Feast on the 27th of March, 1731, when Thomas Coke, Lord Lovell, afterwards Earl of Leicester, succeeded the Duke of Norfolk as Grand Master, Thomas Batson was then appointed Deputy Grand Master; and Roger Lacey officiated as one of the *Stewards*. Of these officers, Bro. Dove in his Text Book remarks :—"these Stewards were in many instances men of rank, and in all of great respectability." In proof of the correctness of this opinion, reference might be made to the fact, that the Junior Grand Warden officiated as one of the Stewards at the Grand Feast in 1732; and Baronets and Fellows of the Royal Society, in 1735, together with a Provincial Grand Master.

As early as 1717, the design was publicly advocated of establishing a new colony south of Carolina, between the rivers Savannah and Alatamaha, but it was not carried out till the 16th November, 1732, when one hundred and fourteen persons in England embarked for the new colony of Georgia. The event is thus noticed in the *Gentleman's Magazine* of that year :—

"The Anne Galley, of about 260 tons is on the point of sailing from Depford for the new colony of Georgia, with thirtyfive families consisting of carpenters, bricklayers, farmers, &c., who take all proper instruments for their employment on their arrival. The men are learning military discipline of the Guards, and are furnished with muskets, bayonets, and swords, to defend the colony in case of an attack from the Indians."

On the 31st January, 1732—'3, these emigrants landed on the bluff now occupied by the city of Savannah; and upon the 28th of February, and 18th of July, of that year, the trustees received from Gen. (then Mr.) Oglethorpe, an account of the settlement and condition of the colony. At the next meeting of the Grand Lodge of England after the last mentioned date, Deputy Grand Master Batson, "recommended the *new* colony of *Georgia* in *North America*, to the benevolence of the particular *Lodges*." This was the first meeting at which the new Grand Master, James Lyon, Earl of Strathmore, was present; he having been elected while absent in Scotland, Deputy Grand Master Batson, presiding at the meeting in May previous when the election was held.

In the edition of the Freemason's Monitor, published by Bro. Thomas Smith Webb, at Salem, 1716, on page 299, the following statement occurs :—

"The Grand Lodge of Georgia is holden by virtue and in pursuance of the right of succession legally derived from the most noble and most worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, A. D. 1730,* by his warrant directed to the right worshipful Roger Lacey, &c."

I am not prepared to admit that the date, A. D. 1730, is erroneous, as to the date of the *power* conferred upon Roger Lacey; although no formal government existed in the colony of Georgia, until 1733, yet the territory now occupied by the State, was then under the government of Carolina.† In that year the Grand Master of the Grand Lodge of England, the Duke of Norfolk, was absent at Venice, and we do not know who exercised his authority. Nathaniel Blakerby was Deputy Grand Master, Lord Carpenter, (afterwards one of the Trustees for the new colony,) and Thomas Batson, Grand Wardens; on the 28th March, 1730—'1, a new Grand Master was proposed, and ten days afterwards, the Grand Feast occurred, at which Roger Lacey acted as one of the Stewards.

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*Webb corrected this absurdity in the subsequent editions of his work.

†Our correspondent pays but an indifferent compliment to the intelligence of his readers by such statements as this. There was not a white settlement in the Province at this time. The whole territory was a wilderness,—the hunting ground of savages; and yet he would have us believe that the G. Lodge of England had actually granted the necessary powers for a Provincial Grand Lodge there!

This Roger Lacey was among the earliest settlers of Georgia; he was of some rank in the Grand Lodge in England,* too high to forbid the assumption of unauthorized power and position on his part; and he must have been of some note among the early settlers of the colony; because we find him recorded as the founder of a trading post now known as the city of Augusta, he being then the Agent to the Cherokee nation of Indians.

Clavel in his "*Histoire Pittoresque de la Franc Maconnerie*," (third edition published at Paris, 1844,) on page 133, says: "In the United States the first Lodge was instituted in 1730, in Georgia, and Brother Roger Lacey was appointed Provincial Grand Master there." Another foreign author, M. Ragon in his *Orthodoxie Maconnique*, published at Paris in 1853, on page 36, speaking of the Order, says: "It penetrated into Ireland in 1729—into Holland in 1730; the same year a Lodge established itself at Savannah, State of Georgia, (America.")† Neither of these authors can have reference to the establishment of Solomon's Lodge. Brother Mackay in his Lexicon of Freemasonry, states that in Hutchinson's list of Lodges (published, certainly, not anterior to 1775,) on the Roll of the Grand Lodge of England, Solomon's Lodge was numbered 46. In the list of Lodges however, according to their seniority and constitution, published by order of the Marquis of Carnarvon, Grand Master in 1756, it bears no number, but is the 74th on the list.

It will thus be seen that Freemasonry in Georgia, is coeval with its settlement as a separate colony. The recommendation of the *new* colony to the benevolence of the particular Lodges, by Deputy Grand Master Batson, at the session of the Grand Lodge in December, 1733, would indicate that some fraternal ties existed in that far off wilderness; unvarying tradition has recognized Roger Lacey as the first Provincial Grand Master; and many still living in Savannah, have heard from older Brethren, who have passed to that "undiscovered country, from whose bourne no traveller returns," that a Lodge was at work in that city before Solomon's Lodge No. 1, had an existence. The warrant of Solomon's Lodge, originally issued, is unfortunately destroyed, but it could not have been directed to Roger Lacey, who does not appear to have been a resident of Savannah, (at least for any length of time,) and whose emigration to the new world in all probability, antedated the charter of the colony of Georgia.

It has been considered that the original commission to Roger Lacey, issued in the absence of the Grand Master of England, and was confirmed by Lord Weymouth, at the time of granting a charter for the institution of Solomon's Lodge, and in this way the connexion of Lord Weymouth's name, with the undoubted fact, that Roger Lacey exercised Masonic power in Georgia, anterior to the existence of Solomon's Lodge, has been accounted for.

The first "negation" therefore, "that the Grand Lodge of Georgia does not exist, by virtue of a warrant from Lord Weymouth," presents no issue that can be properly adjusted, and is emphatically negatived by the tradition sufficiently well authenticated to be entitled to credit.

The second "negation," "that Lord Weymouth was not Grand Master of England in 1733," has nothing to do with the fact of his confirming, or continuing an authority dated in that year, but signed by him after his accession, 17th April, 1735: but *sixteen* months from the time when the new colony of Georgia was formally brought to the notice of the Grand Lodge. It is worthy of remark that Lord Weymouth does not appear to have been present at any meeting of the

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*He was Steward in the Grand Lodge one year, and doubtless came over to America in 1735. The "trading post" at Augusta was not established till about 1736 or '7.

†Clavel doubtless copied the error of Webb, and Ragon followed him. We however should not rely on the statements of either of these French authors, as authority in any question of English Masonic history. Clavel's book is wholly unreliable as Masonic authority.

Grand Lodge, except on February 24, 1734—'5, when he was elected, and on the 17th April, 1735, when he took his seat as Grand Master.

The third "negation" is quite as undecisive of the point it is intended to refute. In the Freemason's Monitor as above quoted, the matter would seem to be clearly explained: "The Grand Lodge of Georgia is holden by virtue and in pursuance of the right of succession legally derived from the most noble and most worshipful Thomas Tynne, Lord Weymouth, Grand Master of England, A. D. 1730,[*] by his warrant directed to the Right Worshipful Roger Lacey, and by the renewal of said power by Sholto, Charles Douglas, Lord Aberdour, Grand Master of Scotland for the years 1755—1756, and Grand Master of England for the years 1757—'58, as will appear by his warrant directed to the Right Worshipful Grey Elliot." The third negation is, "That Lord Aberdour was not Grand Master of England in 1755," but this fact does not negative the position that he did not renew this power, as stated by Bro. Webb.[†] He had authority to appoint a Provincial Grand Master, for by reference to the register of the Grand Lodge of Scotland, he is found to be recorded as Grand Master to that Grand Body, for that year, and that he afterwards became the Grand Master of England is undeniable.

Many of our Scottish Brethren are fond of considering, that after the death of Roger Lacey, the provincial authority was renewed to Grey Elliot by Lord Aberdour in his capacity of Grand Master of Scotland; but while I do not deny the correctness of this view of the fact, I am inclined to the opinion, that the mention of Lord Aberdour's Grand Mastership of England, for the years 1757—1758, although we know he continued in office until 1762, would limit this official act to the year 1758, at the latest.

Certainly this proceeding ought not to have been unknown to, or considered novel by the Grand Secretary of the Grand Lodge of Massachusetts, who if her published history be authentic, derives her very existence from a private Lodge (St. Andrews, No. 81,) chartered by this very Lord Aberdour, in this same year 1755[‡] The authority thus conferred on Grey Elliot, descended by due and regular succession to Gen. Samuel Elbert, afterwards Governor of Georgia.

In the "*Gazette of the State of Georgia,*" a newspaper formerly published in Savannah, an interesting event in our history is preserved. The number published on Thursday 21st December, 1784, has the following statement:

"Last Saturday, agreeable to notification, the different Lodges, either by Deputation or Representatives, met the Right Worshipful Grand Lodge at their Lodge Room at the Coffee House, when the permanent appointments under the provincial arrangements of England, were by the Grand Officers voluntarily abolished, and annual elections adopted. It is with regret to be communicated to the Craft that the Right Worshipful Grand Master of Georgia, the Honorable Major General Elbert resigned the chair, when the following Grand Officers were elected for the year 1787:

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[*] Lord Lovell was Grand Master in 1730, and Weymouth in 1735,—the year in which the *first* Lodge in Georgia was chartered. This is Webb's error.

[†] Be this as it may, it establishes the incorrectness of the statement given in the preamble to the Constitution, that he was Grand Master of England in 1755. Before any reliance can be placed on the "renewal," it must be shown that a Prov. Patent for the Province had any previous existence.

[‡] The character of this statement is even more "remarkable" than either of those our Brother is laboring to sustain. The Grand Secretary of the Grand Lodge of Massachusetts most certainly does not recognize any power in the Grand Master of Scotland to "renew" any "Provincial authority" granted by the Grand Master or Grand Lodge of any other country. Such a doctrine is entirely new to him, as it is to the history of Masonry. But the most remarkable feature in this statement is, that the Grand Lodge of Massachusetts "derives her very existence from a private Lodge!" Our Brother has read Masonic history to little purpose, or he is exceedingly careless in his statements.

The Right Worshipful William Stevens, Esq., Grand Master.
Right Worshipful Brigadier General James Jackson, Deputy Grand Master.
The Worshipful Sir George Houston, Baronet, Grand Senior Warden.
The Worshipful Thomas Elfe, Esq., Grand Junior Warden.
The Worshipful James Habersham, Esq, Grand Treasurer.
The Worshipful Samuel Stirke, Grand Secretary.

The Grand Lodge taking into consideration the generous and Masonic behavior of the late Grand Master Brother Elbert, unanimously hailed him Father of Independent Masonry; and appointed a committee to present him the thanks of the Masonic State, with a Past Grand Master's emblematical jewel, in testimony of their respect and brotherly affection.

The different Lodges in the State being thus cemented under one head, the day was celebrated with harmony and good fellowship."

This Grand Lodge so constituted was afterwards incorporated by the Legislature of Georgia, by an act assented to on the 9th February, 1796. From this body emanated all the warrants of all the Lodges in Georgia. Below is given an extract from the first charter granted by the Grand Lodge of Georgia, as an independent Body—it is dated 27th December, 1786, and was issued to Solomon's Lodge No. 1.

"We the Grand Lodge of the most Ancient and Honorable Fraternity, of Free and Accepted Masons, according to the Old Institution, of the State of Georgia, by virtue of and in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, for the year of Masonry, *five thousand seven hundred and thirtyfive* by *his warrant* directed to the Right Worshipful Roger Lacy[*] and by the renewal of the said power by Sholto, Charles Douglas, Lord Aberdour, Grand Master of Scotland, for the years five thousand seven hundred and fifty five, and five thousand seven hundred and fifty-six, and Grand Master of England, for the years five thousand seven hundred and fiftyseven, and five thousand seven hundred and fiftyeight, by his warrant directed to the Right Worshipful Grey Elliot, and by virtue of, and in pursuance of a convention of the different Lodges of the said State, met in Savannah on the sixteenth day of December, instant, when the permanent charter was voluntarily relinquished by the Right Worshipful Samuel Elbert, Grand Master, and other members of the Grand Lodge, and annual appointments concluded on; in consequence of which the Grand Officers giving this authority, were elected for the following year, '*Now know ye, &c.*'"

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[*] We have taken the liberty here to italicize a few words, for they clearly settle the date of the first existence of Masonry in Georgia. It will be seen that the framers of the Constitution of the Grand Lodge in 1784, claimed for that body an existence, *by right of succession*, which right was legally *derived from* the Most Noble and Right Worshipful Thomas Thynne, Lord Weymouth, Grand Master of England, for the year of Masonry 5735, *by his warrant*, in that year, directed to Roger Lacey. And to this statement we take no exception, except that the warrant granted to Lacey was a Lodge-warrant, and not the Commission of a Prov. Grand Master. It is so precise and clear on the point in debate, (the year of the introduction of Masonry into the Province.) that we might with safety rest the whole argument upon it,—not denying what our Brother says, that these Brethren "must have been well acquainted with the *origin* of their power." They must manifestly have been better or less well informed on the subject than our correspondent, for they tell a very different story. They entirely repudiate the idea that there was any organized Masonry in Georgia in 1733, or any power on which to hypothecate a Grand Lodge, from which they might even infer succession. No such authority existed. Lord Weymouth was in office but one year, (1735) and never attended a meeting of the Grand Lodge after his installation. Still the Order flourished during his administration, under the efficient management of his Deputy, afterwards Lord Ward. Among his official acts was the granting of a warrant to establish a Lodge at Savannah. He also granted two Provincial Patents, one for South America, and another for West Africa. But none for Georgia. Or, if so, and there was, as our correspondent would have us believe, a Grand Lodge, or the shadow of one in Georgia in 1733—35, where are its records? and what became of the Lodges composing it? who were its officers? Surely some evidence of it should be in existence.

This charter is signed Wm. Stevens, afterwards Judge of the United States Court, for the District of Georgia, and other officers above enumerated. Now with due deference we must believe that the officers of the Grand Lodge of Georgia in 1786, but *fifty one* years removed from the date of the transaction thus set forth, must have been well acquainted with the origin of their power. These gentlemen were too high in position both masonically and socially, to warrant the suspicion that they would thus formally certify to a falsehood. The connection of Lord Weymouth's name, with the power delegated to, and the provincial authority exercised by Roger Lacey, is thus ascertained beyond all cavil, and the unvarying current of Masonic tradition in Savannah, and elsewhere in the State, fixes the epoch of its exercise in 1733. The *fourth* "negation," therefore, "that the Grand Lodge of Georgia had no existence in 1733," so far from being capable of being established, is actually at war, both with the history and tradition extant on the subject.

I have little taste for controversy on so unimportant a matter as the discrepancy of a few years in the date of the introduction of Freemasonry into this State. The article in the Magazine on which I have been commenting, contains a graver and more important error, than any it proposes to correct.

The article quotes from the preamble to our Constitution as follows:

"The Grand Lodge of Ancient Free and Accepted Masons of the State of Georgia, existing by virtue of a warrant issued by Thomas Thynne, Lord Weymouth, Grand Master of England, dated A. D. 1733, and renewed by Sholto, Charles Douglas, Lord Aberdour, Grand Master of England, A. D. 1755."

Well may such a statement be termed "remarkable," as a piece of history: fortunately however, for the reputation of the Grand Lodge, it is not to be found in any authentic copy of that document.* From what has been already said, it is seen that the Grand Lodge of Georgia, dating its existence several years anterior to the schism, which rent the Grand Lodge of England asunder, was happily too far removed from the scene of discord to become identified with the bitter and silly controversy between the *Ancient* and *Modern* Free Masons. The first formal complaint against the *Ancient* Masons, was made in the Grand Lodge of England in 1739, but the offenders were not punished, and some ten years afterwards this dispute resulted in the establishment of the Grand Lodge of Ancient York Masons, although they had no connexion with the Grand Lodge of all England at York. Of this Grand Lodge, Dermott afterwards became

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*The reader can judge of the fact for himself, as well as of the courtesy of this remark. Our quotation covers the whole ground on which our "negations" were predicated, and gives all that was necessary to a full and perfect understanding of the facts stated. The words which follow the quotation have no necessary connection with the preceding statements, and their emission in no particular changed or obscured the sense. The Grand Lodge does not exist by virtue of the act of General Assembly. It existed before that act was granted, and by virtue of Masonic law, or it is not a Grand Lodge, but a civil corporation. The Legislature vested it, as a Grand Lodge, with certain political powers, wholly independent of its Masonic or inherent prerogatives. The act of incorporation has no bearing whatever on its Masonic existence; and it is the latter, alone, to which our remarks were addressed. We have nothing to do with its civil charter, nor that with its Masonic one We therefore omitted all reference to it in our extract, and no violence was thereby done to the context.

Grand Secretary, and Deputy Grand Master. Although from this body, whose members were generally distinguished from those of the Grand Lodge of England, as *Ancient Masons*, many private Lodges, and some Grand Lodges, in this country derived their authority and existence, yet the Grand Lodge of Georgia never had any connexion with it whatever: and certainly it would exhibit extraordinary ignorance on the part of the Grand Lodge of Georgia, to affirm that Lord Weymouth could have sanctioned any document by his signature, which emanated from a body that did not exist, and was not known to history until several years after he had left the office, or could have constituted a body of Free Masons into a Grand Lodge, whose masonic principles, had they been set forth at that time, would have compelled them to repudiate the authority of the Body over which he presided. Truly it is well characterized as a remarkable statement, but is one for which the Grand Lodge of Georgia is not responsible, which was never made by its authority and direction, and which we know to be contrary to the published authentic history, and current traditions upon that subject.

I give you below an authentic copy of the preamble from which the erroneous quotation is made:

"The Grand Lodge of Free and Accepted Masons of the State of Georgia existing by virtue of a warrant issued by Thomas Thynne, Lord Weymouth, Grand Master of England, dated A. D. 1733, and renewed by Sholto, Charles Douglas, Lord Aberdour, Grand Master of England, A. D. 1755; incorporated by the General Assembly of the State of Georgia, by an act passed for that purpose, dated 6th February, 1796, and by due succession delivered down to the present day, doth hereby ordain and establish for the government of the several Lodges now chartered, and hereafter to be chartered in said State, and for the regulation of the exercise of its own authority, the following Grand Constitution and general regulations, to wit:"

Respectfully and Fraternally
W. S. Rockwell,
Deputy Grand Master of Georgia.

We have cheerfully given insertion to the foregoing communication at the request of the writer; and having appended a few brief notes to it, we feel that we might, with entire safety, leave the whole matter in controversy, to the intelligence of our readers, without one word of additional explanation or comment. Indeed there is so little of what our Brother says which has any relevancy to the points at issue, that to follow him would lead us through a long, circuitous and profitless discussion of "matters and things in general,"—the result of which would probably only add to the "elegant confusion" in which he has so successfully involved the subject. This is not necessary, either to perplex the reader, or for the defence of our own positions. We shall therefore dismiss the subject in a very few words, premising, that if the Grand Lodge of Georgia is satisfied with the historical statements embodied in the preamble to her present Constitutions, and with the conjectural and unsubstantial premises on which our correspondent has predicated them, we have only to say, that her views of the value and purposes of history, differ widely from our own. What that preamble sets forth as historical truth, the reader will have learned from our correspondent; and for our own views on the subject, he is referred to the July number of this Magazine.

But lest it may not be convenient for him to make the reference, we will recapitulate the four *negations* to which exception is taken, and briefly give the evidence on which they rest. They are as follows:—1. The Grand Lodge of Georgia does not exist by virtue of a Warrant from Lord Weymouth, dated 1733; because Lord Weymonth was first elected Grand Master in April, 1735, and could not therefore have granted any such Warrant. And, 2, he was not Grand Master in 1733, for the office was occupied by Lord Montecute until the 7th June of that year, when he was succeeded by Earl Crauford, who held the office until the following March. 3. Lord Aberdour was not Grand Master in 1755, because the office was held during the whole time from March, 1754 to the 18th May, 1757 by Lord Carysfort. For the verification of these historical truths we refer the reader to any of the Books of Constitutions published by authority of the Grand Lodge of England, from 1722 to 1786; or to Preston's Illustrations, as probably more convenient for consultation. And until this evidence is entirely overthrown,—until every history published by authority, and purporting to give the proceedings of the Grand Lodge of England, is shown to be false, these three *negations* on the preamble of the Constitution of the G. Lodge of Georgia, must stand precisely and exactly as we have stated them. No logic can change them, nor any amount of special pleading shake them. They embody, in the simplest form, plain and well authenticated historical truths, and they must stand. We regret they do not accord with the views of our correspondent, but we cannot therefore consent to pervert or falsify the truth of history.

The fourth and last of the *negations* is, that the Grand Lodge of Georgia had no existence in 1733. If this be not true, it should seem that our Brother ought not to find any difficulty in disproving it from the records of his own Grand Lodge, or by some evidence more satisfactory than vague conjectures, and illogical deductions from assumed premises. The fact itself is of little consequence, except so far as the truth of history is concerned, for we can show the existence of a Lodge in America when Georgia was a wilderness; but it was not a Grand Lodge; and is not therefore relevant to the point at issue, which is, simply, whether there was a Grand Lodge in Georgia in 1733. Our correspondent affirms this, and attempts to sustain it by evidence, the character of which is before the reader. We shall not, for the reasons already stated, attempt to follow the line of his argument. Nor is it for us to prove the negative. A few plain facts from history may, however, help to elucidate the subject. The charter under which Oglethorpe came to America was dated June 9, 1732, and was granted to a corporation, "in trust for the poor," to establish a colony south of the Savannah river, to be called Georgia. This territory was then claimed by the Spaniards, and occupied chiefly by Indians. In November following [1732], Oglethorpe left England with 120 emigrants, and arrived at Port Royal in the early part of February, 1733, from whence he proceeded to the Savannah river and commenced the erection of a rude fortification, but so slowly did the settlement progress that for "*almost a year*," (1733) says the record, "*the governor dwelt under a tent*." To suppose that a Grand Lodge was organized and held under these circumstances, is not consistent with the condition of the Institution of Masonry at that day, nor is it sustained by any evidence in existence. In the year following [1734], Oglethorpe went to England and returned again to Georgia in 1736, with about three hundred emigrants of a better class, among whom was the celebrated Methodist divine, John Wesley, and other persons of religious character and influence. At this time, or soon after, came Roger Lacey; and it is possible, though the fact nowhere appears, that authority to open a Lodge in the new colony was entrusted to him. But however this may be, it is certain that a Warrant for a Lodge at Savannah was granted by the Grand Lodge of England in 1735. We have in our possession lists of "all the regular Lodges, according to seniority and constitution," as they have been published at different periods, by authority of the Grand Lodge from its organization in 1717. In the list published in the constitutions by Entick, by order of the Grand Lodge, is the following—giving the name and location of the Lodge, and date of the Warrant—"Savannah, in the Province of Georgia, 1735." The same entry appears in the list of 1759, and also in that of 1764. In the list of 1768, published by order of the Grand Master, as "a new and correct list of all the Lodges in Europe, Asia, Africa, and America," we get at the *number* and *name* of the Lodge, as well as the date of its Warrant—as follows: "75. *Savannah*, at Savannah, in the Province of Georgia, 1735." We might multiply these evidences, but it is not necessary. What do they prove? Clearly that a Warrant was granted for a Lodge at Savannah, in 1735; and the inference from them is, that the Warrant was brought over by some Brother who came out with Oglethorpe, the following year, 1736. That person may have been Roger Lacey. But they prove more than this. As they contain the only record of a Warrant for a Lodge in Georgia, to be found in either of these official lists, or among the printed proceedings of the Grand Lodge, they prove as absolutely as a negative can be proved, that the Lodge referred to, was the *first* lodge ever authorized in the Province. And this was a private or subordinate Lodge, established under a regular "Warrant of Constitution," and not a Grand Lodge, formed by or under the Patent of a Prov. Grand Master. If it were otherwise our correspondent has failed to show it. Besides, we have before us an official list of Prov. Grand Masters under the Grand Lodge of England up to the middle of the last century, and though it mentions the appointment of several Grand Masters for the American Provinces, [including S. Carolina in 1736] Georgia is not named in it. This would not have been the case had any such Patent or Commission been issued. The first appointment of any such officer for that Province was made by Lord Aberdour who was installed Grand Master of England on the 18th of May, 1757 [not 1755]. Preston says—"His Lordship equalled any of his predecessors in the number of *appointments* to the office of Provincial Grand Master," and he enumerates among the *appointments* so made, one "for the Province of Georgia." All that is said of a *renewal* by Lord Aberdour in 1755, (when he was *not* Grand Master of England,) of a Warrant "*issued by*" Lord Weymouth in 1733, (two years *before* he was Grand Master,) is simply absurd.

But we are extending these remarks far beyond what we have space for, and much further than the nature of the subject requires.

REPORT ON THE CANADA SCHISM,

ADOPTED BY THE GRAND LODGE OF MASSACHUSETTS, SEPT. 10, 1856.

It is doubtless known to the Fraternity generally, that there has been for some time more or less dissatisfaction among our Brethren in Canada, arising out of their peculiar connexion with the Grand Lodges of Great Britain and Ireland. These difficulties would perhaps seem at first sight entirely uninteresting to the Fraternity in the United States; but the slightest reflection manifests so clearly the peculiarly sympathetic character and essence of our Order, that a blow struck at one extremity of the Masonic world, or a difficulty existing anywhere within its limits, is seen to be felt everywhere, and, like a stroke of electricity, vibrates almost at once along the various lines of communication, even to the utmost bounds of our Masonic horizon.

Any irregularity, therefore, either in the government, principles or practices of the Craft; anything in fact which even *seems* to conflict with our "Ancient Landmarks," affects not alone the place of its origin but the whole Fraternity, the world over. Whatever takes place then among our Canadian Brethren is of course interesting to us in proportion to its vicinity; since any irregularity permitted either on their side of the line or ours, is sure sooner or later to cross the boundary; and we shall find in common with them, that it is much easier to prevent such evil than to cure it.

That portion of the Fraternity in Canada under the Grand Lodge of England is governed by three Provincial Grand Lodges, viz. 1. Montreal and William Henry; 2. Quebec and Three Rivers, and 3. that of the Upper Province. The Provincial Grand Masters are appointed by the Grand Master of England, and retain the English practice of appointing their Deputies, Grand Wardens, and other Officers to a certain extent.

The dues paid by each Lodge to the Mother Grand Lodge are for each Charter or Warrant of Constitution $25, for each Diploma $1.50, also a small fee for registering; and these, so far as we know, are all which the Grand Lodge of England receives from the Canadian Lodges.

The Grand Lodge of Scotland has only two or three Lodges under her jurisdiction in the Upper Province. She has however a number in the Lower Province, and it appears from the Reports of her Provincial Grand Master there, that all these stand firm in their allegiance.

The amount of fees, or dues, paid to this Grand Lodge, we have no means of ascertaining.

The Grand Lodge of Ireland has about fifteen Lodges, whose fees are $2.50 annually for each Lodge chartered previous to 1846, and $5.00 annually for each Lodge chartered since; $1.50 for each candidate; registering fee sixty cents, and Diploma fifty cents. We allude to these matters of organization and expense merely from their having been brought forward as among the principal causes of dissatisfaction: and their amount becomes therefore a matter of consequence to the argument.

How the Provincial Grand Lodges are supported, or whence the funds are drawn for their support, or what the aggregate expense for this purpose may be, your Committee cannot say.

There has long been a growing dissatisfaction at this state of things, and much discussion has grown out of the constantly deepening conviction that some effort must be made to introduce a better; until at length, almost the entire Craft being convinced that an independent organization was essential to the effective and proper working of the Order, efforts were made from time to time to call the attention of the Grand Lodge of England to these causes of dissatisfaction, in the hope that in some way a remedy might be applied. It is not necessary to detail the history of the various attempts, which were attended with no success until the appointment of Bro. R. H. Townend, as Special Agent to the G. Lodge of England, made at a meeting of the Provincial Grand Lodge of Canada West, held at the Clifton House, Niagara, July 19, 1855. And it is perhaps well to remark, as an evidence of the spirit then prevailing, that a motion was offered which would, if carried, have led to immediate and open rebellion on the part of the Canadian Craft towards the Mother Grand Lodge; this motion, however, the presiding officer very properly refused to put.

Bro. Townend's mission was so far successful that he had got the matter regularly before the Grand Lodge of England; and there seems every reason to believe that all would have been satisfactorily adjusted but for the precipitate action of a portion of our Canadian Brethren, who were unwilling to "wait patiently," as recommended by Bro. Townend. They accordingly called a Convention at Hamilton, Upper Canada, on the 10th of October last, which resulted in the formation of a new body, declaring itself independent of all former authority. The mission of Bro. Townend still continued, with still more favourable prospects; but the secession of the 10th of October rendered that which had been done, useless. And, moreover, it appears from a passage in the communication (to be hereafter alluded to) from the new body, that no concession from the Mother Grand Lodge short of absolute and complete independence would have been satisfactory to the seceding Brethren; that principle having been predetermined.

Under these circumstances the Provincial Grand Lodge of Canada West held a meeting on the 23d of October, at which the new body was declared illegal, and all Masonic intercourse with it, was by a unanimousvote strictly forbidden. At a meeting of the Provincial Grand Lodge held on the 26th of May, 1856, a resolution was passed instructing their Board of General Purposes to communicate to the various Grand Lodges with whom they were in communication, the true position of that Grand Lodge, "as regards the movement of the self-styled Grand Lodge of Canada." A report on the subject was accordingly made, of which this Grand Lodge has received a copy, and from which the foregoing account of the difficulties in question has been mainly drawn.

They also at the same meeting, approved of a proposition made, or to be made, to the Grand Lodge of England, by Bro. the Rev. Geo. R. Porter, P. S. G. W., for settling the Canadian difficulties, by a concession of almost complete independence. Whether there have been, or are likely to be, any results from this last proposition, your Committee cannot say.

From the body of Brethren above mentioned, who met at Hamilton on the 10th of October last, this Grand Lodge in common with the other Grand Lodges of the Union, has received an able communication, going at length into the history of the transactions which your committee have briefly sketched, detailing their reasons for the step they have taken, and asking our recognition and fraternal sympathy. Their communication states that after the various unsuccessful communications to the Grand Lodge of England, "finding that the interests of the Craft were suffering with increased severity from the causes of which they had complained—feeling deeply the uncourteous neglect the Petitions and Correspondence of the Provincial Grand Lodge had experienced from the officers of the Grand Lodge of England—and believing the Provincial Grand Lodge to be incapable of obtaining the concessions which the position of the Craft rendered indispensable—it was determined to call a meeting of delegates from all Canadian Lodges, to be held at the city of Hamilton on the 10th of October, to consider the expediency of forming a Grand Lodge of Canada."

Accordingly, the representatives, as they say, of fortyone Lodges, holding under the Grand Lodges of England, Ireland and Scotland, met as requested, and after fully debating all matters in question, agreed, with one exception, upon the formation, and proceeded to elect the officers of the Grand Lodge of Canada.

This Communication is signed by Wm. M. Wilson, as Grand Master, and countersigned by Thomas Bird Harris, as Grand Secretary.

It will at once be seen, Brethren, that here is a case almost new in our Masonic experience, involving principles of the highest importance—appealing strongly to our sympathies as freemen—and requiring that prudence and caution whereby we may avoid being led through those sympathies into a course inconsistent with those well tried principles, which have so long secured peace and tranquility within the borders of this Grand Lodge.

The naked question to be met is briefly as follows, viz. whether it is consistent with the recognized laws or customs of Freemasonry, for any portion of the Lodges under a particular jurisdiction to secede from the Parent Body, without its consent —and to form of their own authority a new Body, having an independent existence and independent powers.

In discussing this question we must define, if we can, the principles which have always by common consent, governed the relations of the various Grand Lodges of this country with each other, and with Foreign Countries.

And the leading principle is this: That each Grand Lodge in the United States rules and governs without interference from any other, all Lodges within the Civil Jurisdiction of the State in which she is situated,—holding the territories as common ground wherein each Grand Lodge is free to charter Lodges at pleasure; until each Territory by being regularly admitted into the Union as a State, acquires the right to form a Grand Lodge for itself. Your Committee are aware that this has sometimes been done before admission as a State: but, although it may be alleged in excuse that Territories are States in process of formation, we still think the practice illegal, and not to be justified in any case; the only safe rule in our opinion being that above laid down.

The same rule holds good as regards foreign countries; we do not think of chartering Lodges within their limits, if there is a Grand Lodge there, nor do we permit them to do so within ours. And this is the reason why the recent attempt of the Grand Lodge of Hamburg to violate this well understood principle has been met with such vehement disapproval: although the Lodge chartered by her consisted mainly of foreigners and worked in a foreign language.

With regard to the Lodges of Great Britain and Ireland, the case is exactly analogous to ours. Neither of these Grand Lodges charters Lodges within the bounds of the others, though all do so in the Colonies—just as we do in the Territories.

With regard to the Continental Grand Lodges, they are governed in many points on principles differing from ours, and which we can scarcely understand. There are for instance, in France, the Grand Lodge of France, and the Supreme Council; both insisting upon equal authority, and not at all, certainly, to the furtherance of harmony. There are three Grand Lodges in Berlin; and perhaps, other, to us, anomalous arrangements, elsewhere. Now we do not say that these things may not be very proper for them, but, that with our principles of Masonic jurisprudence, they would not be proper for us: and that no precedent arising from their peculiar organizations would be safe for us to follow.

We are now called upon to recognize, as a Grand Lodge, a body formed on different principles from our own, which has for certain reasons, good or bad, set up a pretension which amounts to this, viz. that whenever any portion of the Craft under any jurisdiction finds it inconvenient to remain there;—or whenever it imagines itself aggrieved or slighted by the Parent Body, it is right and proper to resort to revolution—to close the doors upon all explanation or concession, and, strictly by its own authority to constitute and maintain a new and independent Jurisdiction, totally disconnected from all former duties or associations.

Such has been then the course of the Brethren seeking to be acknowledged as the Grand Lodge of Canada: and in justification of this course they allege substantially the following reasons, viz:—

1st. The want of harmony in action and in working resulting from Lodges hailing from different countries, perpetuating local and national feelings, prejudices, and conflicting interests, &c.

2d. That Lodges in the Provinces are required to contribute to the funds of the Grand Lodge of Great Britain in addition to supporting three Provincial Grand Lodges. The far greater number of applicants for charity being Brethren emigrating from Great Britain, while few or none requiring aid, go from the Provinces to the Mother Country.

3d. The Grand Lodges of Great Britain thus doubly tax the Fraternity in Canada by transferring to their shores numberless claimants for Masonic aid, at the same time they are receiving from them a portion of the means of affording it.

4th. The inconvenience arising from the lengthened periods that must ensue in consequence of the distance between them and Great Britain, before they can receive replies to their communications, sanction to their proceedings, warrants, certificates of membership, &c., sometimes to the great detriment of the Craft, and of individual Brethren; and lastly,

5th. The appointment of their Prov. Grand Masters by the Grand Master of England, who at a distance of near 4000 miles may reasonably be expected to be practically ignorant of their peculiar wants:—and inasmuch as the Provincial Grand Officers are appointed by the Provincial Grand Masters, their propriety necessarily depends upon the Grand Master, who is selected entirely without reference to the opinions of the Brethren in the Provinces. And "the Provincial Grand Lodges thus constituted are placed in the equivocal position of being irresponsible to, and independent of, the Craft in Canada," &c.

Our Brethren, after stating that their Grand Lodge has been regularly constituted, &c., go on to ground an argument for its necessity from the number of Lodges engaged in forming it, which they say was fortyone, hailing from three different jurisdictions, "while from the time when the four Lodges of London renounced their allegiance to the Grand Lodge of York and formed themselves into an independent Grand Lodge, to the present day, the greatest number of Lodges on record as associating to form a new Grand Lodge, is seventeen."

It seems to your Committee after examining these several reasons to the best of our ability, that they make out simply cases of inconvenience, and nothing more; want of harmony in working or action is an inconvenience; a multiplicity of Jurisdictions is an inconvenience. It would be better doubtless for the interests of the Craft in the Provinces were their Masonic contributions expended where they are raised: although it would seem from what has been above said, that the amount drawn from the Provinces by the Grand Lodges of Great Britain and Ireland would not, if left there, add very materially to their means of charity. And, since the dues thus paid by them are certainly much below those usually paid in this country, we cannot see any well grounded cause for dissatisfaction upon this point; much less for revolution. It is an inconvenience also that so many Brethren come from Europe requiring assistance; but how the Grand Lodges of Great Britain or Ireland can be blamed for this—what control they have over it—or how they can be charged with "thus doubly taxing the Craft in Canada," your Committee cannot perceive.

The inconvenience arising from distance was doubtless in former times very great; but now, when modern improvements have almost annihilated distance—difficulties from this source are certainly not insuperable.

It is an inconvenience certainly—at least we should so consider it, to be governed by a body 4000 miles away; or that they should appoint our principal officers. But as these things are just as they always were among our Canadian Brethren, and, moreover, as a large portion of them would probably insist that the English principle of appointment gives, on the whole, better officers to the Fraternity than ours of election—your Committee can see no cause for extreme measures here. And as the Masters, Past Masters and Wardens of Lodges must form a sufficiently effective working majority in the Provincial Grand Lodges—embodying as they certainly must the aggregate will of the Fraternity—we cannot see how these Grand Lodges can properly be said to be "irresponsible to, and independent of the Craft in Canada."

Our Brethren state in their communication, that fortyone Lodges concurred in the formation of their Grand Lodge; but this does not seem exactly borne out by subsequent information.

It is now said that the actual number of seceding Lodges is twentysix, viz.: eight from Canada West—three from the Prov. Grand Lodge of Montreal and William Henry, and fifteen from the Grand Lodge of Ireland; leaving fortyfive in the Upper Province, who still remain firm in their allegiance to the Parent Grand Lodge.

The last remark in the communication which it will be necessary for your Committee to notice, is an allusion to the time when, as it says, "the four Lodges of London renounced their allegiance to the Grand Lodge of York and formed themselves into an independent Grand Lodge." Now it is certain from the old Constitutions that in 1717 the four old Lodges of London with some old Brethren met at the Appletree Tavern, in Charles street, Covent Garden, and having put into the Chair the *oldest Master Mason*, being then *Master* of a *Lodge*, "they constituted themselves a GRAND LODGE *pro tempore* in *due form*."

But here is no allusion to any renunciation of allegiance to the Grand Lodge of York, or any mention of such a Grand Lodge,—or any indication that the authority of such a Grand Lodge ever extended over the Lodges in question in any way. A Grand Lodge of York there certainly was; but no precedent it seems to us can be drawn for the forcible establishment of a new body from any imagined rebellion against the Grand Lodge of York, by the Lodges of London. The peculiar jurisdiction or mode of operation of this Grand Lodge your Committee do not profess to discuss; but we do not know that there ever was any quarrel between it and the Grand Lodge of England.

Your Committee understand that since the receipt by this Grand Lodge of the communication in question, the new Grand Lodge of Canada has been acknowledged by the Grand Lodge of Ireland, and also by two of the Grand Lodges of the United States.

With regard to the first named Body, we feel warranted in saying, that whatever may have been her motives—still, judged by the principles generally recognized by the Masonic World, at least in Great Britain and America,—she has made a mistake; and therefore her example can be no authority for us. As regards the Grand Lodges of our country, we have no fears that when all the bearings of this most important subject shall be fully understood—they will sanction any thing in the least inconsistent with the well settled, wise, and conservative principles of the Order.

We have thus Brethren, gone over this whole matter with all the lights we could command, and with all the care we could bestow, on a subject of such paramount importance. We have had no need to guard ourselves against prejudice, or excitement, since the gravity of the crisis has secured us from either. We have not sought to impugn men's motives—for we have no doubt the Brethren engaged in this unfortunate movement sincerely believe themselves to be right. And we do not intend to uphold the present organization of the Craft in Canada as the best possible. On the contrary we believe this Grand Lodge will be among the first to welcome any LEGAL arrangements whereby our Canadian Brethren may obtain of their Parent Grand Lodges such a virtual independence as shall secure to them Union, Harmony and Economy.

With these views we cannot recommend to this Grand Lodge the recognition, as a Grand Lodge, of that body of Brethren calling themselves the "Grand Lodge of Canada"—1st. Because being within the bounds of the British Empire,—and for the most part acknowledging the authority of the Grand Lodge of England,—they have violently, and against all Masonic rules, rebelled against and thrown off that authority, without even being able to give in excuse any weighty reason. 2d. Because your Committee believe there can be no possible valid reason for such a course amongst us. The right of revolution when oppressions become intolerable, has always been recognized by the Anglo Saxon race, from Runnymeade to the present day. But in Masonry there is no such necessity; there can be no long continued oppression; for within certain bounds the will of the majority is absolute;—there can be no temptation to tyranny, for nothing is to be gained by it.

We have then every possible incentive to keep *within our own laws, administered by ourselves;* since whatever differences are possible amongst us, they are abundantly sufficient to settle easily and amicably.

Again, were we as a Fraternity to recognize this principle of revolution, what is to hinder it from extending everywhere. A few ambitious or discontented Brethren might break up any Grand Lodge, or all Grand Lodges: and there could be no such thing as an irregular Grand Lodge; since any reasonable number of Lodges would on their own reasons, good or bad, have the right to form one, to be recognized of course by all the rest,—and so on till the very name of Masonic authority would become a by-word and a mockery.

With the Grand Lodges whose authority has been set at naught in this matter, we have long held Fraternal Communication, our members have interchanged visits for many years, and there has been on all sides, we trust, a true Fraternal sympathy.

But the Grand Lodge of England especially, were this a question of mere courtesy, and not of law, would have every claim upon our sympathy; for we owe her all respect as our own VENERABLE MOTHER. And, never will there be a Grand Lodge while time shall last, whose regular, dignified, and in every way truly Masonic, spirit, can cast upon an admiring Fraternity a brighter, purer light, than hers.

Under these circumstances your Committee recommend the adoption of the following Resolutions, viz :—

In Grand Lodge, Boston, Sept. 10th, 1856.

Whereas a Communication has been received by this Grand Lodge from a number of Brethren in Canada, legally under the Jurisdiction, (for the most part) of the Grand Lodge of England, styling themselves the Grand Lodge of Canada, and asking our recognition as such—therefore

Resolved, That the Grand Lodge of Massachusetts feels itself compelled to refuse the recognition asked for, and to protest against the continuance of any such Body, it being in our view, an act of rebellion against a sister Grand Lodge.

Resolved, That the Lodges and individual Brethren under this Jurisdiction are hereby strictly forbidden to hold any Masonic Communication with said illegal Body, or with any Lodge or any individual having any connexion therewith.

All of which is respectfully submitted.

GEO. G. SMITH.
SIMON W. ROBINSON.
LUCIUS R. PAIGE.
JOHN T. HEARD.
JOHN H. SHEPPARD.
W. D. COOLIDGE.

GRAND CHAPTER AND ENCAMPMENT OF THE UNITED STATES.

THESE eminent Masonic Bodies have held triennial sessions since our last publication. They assembled at Hartford, Conn., on Tuesday the 9th Sept., and closed on Tuesday the 16th, having been together eight days. We had supposed that we had in our possession the necessary minutes to enable us to lay before our readers a full abstract of the doings of each body, in anticipation of their official publication; but on examination find the memoranda on which we relied, and which had been kindly made for our use, so very imperfect and unsatisfactory, that we prefer to wait until the proceedings are published by the proper officer, to giving any part of them from so uncertain data.

Both bodies were more fully attended than on any previous occasion since their first organization. In the Grand Chapter, we think twentyeight States and Territories were represented, including Minnesota, Oregon, and California. Texas had a full delegation in both bodies, as had also several other States. In the Grand Encampment, we believe every State, having a Grand Encampment, was represented, as were also several other States, entitled to representation by virtue of having subordinate Encampments, deriving their authority from the G. G.

Encampment. In both bodies there were probably not far from one hundred and fifty delegates present, though we have not any means of determining the precise number. In the Grand Chapter, all the proper officers were present, except Comp. Stuart, of Ky., D. G. G. H. P., who was unable to attend by reason of ill health; Comp. Rowe, of Mississippi, G. G. Scribe, and Comp. N. B. Haswell, of Vt., deceased. In the Grand Encampment, the officers were all present.

The Report of Sir Wm. B. Hubbard as G. M. of the Grand Encampment, was an elaborate and able production, giving a detailed account of his doings for the last three years, and of the present condition of the Order in the country. It consumed about an hour in the reading, and was listened to with profound attention. It was doubtless in many respects the ablest paper of the kind ever presented to that body. It will of course be printed with the proceedings, when we shall take an opportunity to lay some portions of it before our readers. We were not present at the delivery of the opening address of Comp. Dunlap before the G. Grand Chapter, but heard it spoken of by all who enjoyed that privilege, as an uncommonly eloquent and finished production. Perhaps some estimate of the interest it excited and of the value attached to it by the Companions, may be formed from the very unusual fact that they have authorized its publication in a separate pamphlet, at the expense of the body.

GEN. G AND CHAPTER.

In this body, a form of Installation Service for the State Grand Chapter, was reported by a committee and adopted.

A resolution was also adopted providing for the printing of a "compendium of the proceedings of the G. G. Chapter from its organization to the present convention,"—which we apprehend will prove to be a laborious, expensive, and not very profitable work. Comps. Gilman, French and Courtney have it in hand; and it could not have been better referred.

A resolution was adopted, after a lengthy debate, to the effect that an appeal may be taken from the decision of the Chair, provided *two-thirds* of the members present concur therein. A clause was added to the resolution restricting the operation of the rule to the G. G. Chapter, as a purely legislative body, from whose decisions there is no appeal to a higher body. It is not therefore available in State Grand Chapters or in subordinate Chapters, from the decisions of whose presiding officers there is no appeal, except in the first case, to the Gen. Grand Chapter and in the second, to the Grand Chapter of the State; or, in other words, no appeal can be taken from the ruling of the H. P. to the Chapter, Grand or subordinate, over which he presides. This rule appears to have been recognized and carefully respected by the action of the Lodge.

A resolution was adopted providing for the admission of the G. Chapter of Florida, into union with the G. G. Chapter.

The following resolution was also adopted. If it cure the evil at which it is aimed, it will effect a great good in those locations where it is most prevalent. The recommendation will, however, be little respected, unless the State Grand Chapters take it up and give it life and efficiency :—

"*Resolved*, That the G. G. Chapter recommend to the G. Chapters and subordinate Chapters under this jurisdiction, to abridge the ceremonies now conferred in the P. Master's degree, within the narrowest constitutional limits, only retaining the inducting of the candidate into the chair, and the communicating of the means of recognition."

The most remarkable, and in some respects the most to be regretted, act of the body, was the passage of the following resolutions, adopted near the close of the session. It not only declares the inability of the G. G. Chapter to determine what the work is, or should be, but throws the whole ritual system open to innovation and uncertainty,—a thing to be patched up and shaped to suit the whims and caprices of schemers and itinerant lecturers. The resolution, we are confident, could not have passed at an earlier day of the session, or if its character had been properly considered. It strikes at the very existence of the body, and is an evidence of the great danger of hasty legislation. We were not present, but understand that a very large number of the members had left the city, presuming probably that no new business of importance would be brought forward. We shall refer to it again —

"*Resolved*, That this G. G. Chapter having failed to determine on any specific mode of work, it is urgently recommended to the officers of the Grand Chapters, by careful investigation, to make themselves acquainted with the ancient work of the Order, and to disseminate it among their respective subordinates."

Comps. Neil, of Texas, Gaurdin, of South Carolina, and Raymond, of Massachusetts, were appointed a committee to procure and present M. E. Comp. Dunlap, P. G. G. H. P. with some suitable memorial of the respect and affection entertained for him by the G. Chapter.

The following are the officers for the ensuing three years :—

M. E Charles Gilman, of Md., G. H. P.; Philip C. Tucker, of Vt., D. G. H. P.; Amos Adams, of La., G. K.; John L. Lewis, Jr., of N. Y. G. S.; E. A. Raymond, of Mass., G. Treas.; Benj. B French, D. C., G. Sec.; James R. Harsrock, of Iowa, G. C. H.; David Clark, of Conn., G. R. A. C.

GEN. GRAND ENCAMPMENT.

A duplicate charter was ordered to be issued for Montgomery Encampment, the original having been lost.

A communication was received from the Grand Master of the G. Encampment of Pennsylvania, notifying the G. G. Encampment of the existence of several irregular Encampments in Philadelphia. Notice was also given of a clandestine Encampment in New York city.

A committee was appointed to procure a Patriarchial Cross to be presented to the G. Master, Sir W. B. Hubbard, in token of the appreciation in which his past services are held by his Companions.

The committee on Charters and Dispensations reported the names of fourteen new Encampments, to which on their recommendation, Charters were ordered to be issued.

But the most important business transacted by this body was the adoption of a new constitution, drawn up by the M. E. Grand Master, as chairman of the committee appointed for the purpose at the triennial communication of 1853. Much care has been bestowed upon it, and though it may not be, and probably is not in all respects, unobjectionable, it is a great improvement on the old one. We have neither time nor space this month to point out its merits, nor to discuss its defects, if it have any, but may do both hereafter. There is one change however, which it is designed to effect, to which we invite attention. Instead of the present title, it is provided that the designation of the supreme body shall be "The Grand Encampment of Knights Templar of the United States of America." The title of the first officer is "*Most* Eminent Grand Master;" that of the Deputy "Right Eminent." The word "General" is discarded from the constitution, as a title. State Grand Encampments are hereafter to be called "Grand Commanderies," and the first officers "Grand Commanders," with the prefix of "Right Eminent,"—the Deputies "Very Eminent," and the remaining officers "Eminent." Subordinate Encampments remain as at present, except that the first officer is hereafter to take the title of "Eminent Commander," instead of that now in use.

An amendment was proposed, regulating the *dress*, but was laid over until the next triennial communication, for want of time to consider it.

The officers for the present term are as follows:—

Sir William B. Hubbard, Ohio, G. M.; Henry C. Deming, Conn., D. G. M.; David S. Goodloe, Ky., G. Gen.; James Sorley, Texas, G. C. Gen.; E. A. Ray- mond, Ms., G. Treas.; B. B. French, D. C., G. Rec.; Abner B. Thompson, Me., G. St. B.; Willis P. Coleman La., G. Sw. B.; Ira W. Buck, Ill., G. Warder.

Chicago, Illinois, was fixed upon as the place for holding the next triennal meeting in September, 1859.

We have no room for comments, but do not feel at liberty to close this hasty and necessarily very imperfect sketch, without bearing our personal testimony to the great kindness, attention and liberality of our Hartford Brethren, in contributing to the comfort and happiness of the members of both bodies. Nothing was left to be desired. To Comp. David Clark, Esq. and the accomplished Mayor of the city, Comp. Deming, the visitors from abroad were deeply indebted for continued kindnesses and unremitting personal attentions. To other distinguished citizens also, much is due: to Col. Colt for an invitation to visit his extensive pistol works; to Mr Whitney, the proprietor of the land on which the "Charter Oak" now lies prostrate, for an invitation to visit that venerable relic, and for an eloquent historical narrative of the events which have rendered it classical; to the superintendent of the asylum for the insane, and to the Librarian of the Atheneum. In fine, both citizens and Masons seemed to strive in pleasant rivalry in promoting the enjoyment of their visitors.

The Banquet given by the Brethren of Hartford was a magnificent entertainment and passed off to the great satisfaction of all who had the good fortune to participate in it.

THE STATUE OF FRANKLIN.

The 17th of September, 1856, will long be remembered as the day of the *Inauguration of the Statue of Franklin*, which was presented to the city of Boston by the Massachusetts Charitable Mechanic Association. The time itself was peculiarly auspicious—a beautiful, cool, autumnal day. The occasion, which gathered such a vast assemblage from all parts of the Commonwealth, was patriotic and worthy of a grateful, generous people. It was one, too, where all persons could unite, of both sexes, of every age and vocation, from the highest to the lowest, and where American citizens without distinction of party and forgetting the storms and tempests which now disturb the political sky, could meet on hallowed ground. It is thought, there was more than a quarter of a million in the city, as the prosperous and peopled regions around us poured forth their thousands into every street and avenue of the metropolis. There has been no such brilliant display in New England since that magnificent ceremony of laying the Corner Stone of the Bunker Hill Monument on the 17th of June, 1825, when the illustrious Lafayette was present and Webster spoke.

To enter into a detail of this Inauguration—or even attempt to draw the outlines of the picture—in the narrow space allowed us in this Magazine, could hardly be expected by our readers. For such a description, we must refer to the leading papers of the city, in which column after column has been devoted to the gorgeous celebration. There the whole scene is portrayed in faithful colors. The splendid decorations of the streets, stores and mansions, in the line of the route, more especially Milk, Franklin and Dover streets—the mighty procession extending at least four miles in length, and more than three hours in passing a given point—the masterly arrangement of that procession by our Brother Col. Newell A. Thompson, Chief Marshal of the day, in which the various ranks, Orders and associations were disposed in Nine grand Divisions, each accompanied with a band of music—the brilliant display of the first Boston Brigade, Light Artillery and a squadron of Cavalry, all which were preceded by the Metropolitan Police in showy uniform and mounted on white horses—the handsome array of the Boston Fire Companies in their diverse costumes with decorated engines—the numerous cars and vehicles displaying choice manufactures and specimens of mechanic art, such as the sleigh body with its pyramidal tower, dazzling the eye with magnificent jewelry and silver ware—the car of the Chickerings, superbly canopied, bearing some of their world-renowned pianos (including the first and the last they had made) and followed by nearly *three* hundred artizans—the car which conveyed the plain, homely, but original *Press* of Franklin, with the kind of ink-balls he used, and the workmen in the costume of that day, in full operation on the march, striking off fac-similes of "The New England Courant, *From Monday February* 4, *to Monday February* 11, 1723, *Boston, printed and sold by* Benjamin Franklin *in Queen Street;*"—the car of Palmer and Hall, drawn by four white horses, with Franklin's own glass Cylinder, used in his electrical experiments, and with Morse's Magnetic Telegraph, and an apparatus for electrotyping, and also an electric machine, which *shocked* some of the crowd in the march;—*the three hundred* FRANKLIN Medal-scholars in carriages and on foot, wearing their medals, and where in one barouche there was a most remarkable exhibition of *eight* brothers by the name of Hall, and all Medal-scholars, and men of excellent character, (and one of them a Brother Mason) whose venerable mother at a window received their salutes, as they rose in the carriage and bowed their heads before her:—the section of 250 students from our time-honored Harvard, richly clad in dark apparel, and of prepossessing appearance—the long succession of barouches and coaches, with finely caparisoned horses, bearing the dignitaries of the land, the Governor, officials, savans and venerable citizens;—the Masonic Fraternity with the Knights Templars, Chapters and Grand Lodge of Massachusetts in splendid regalia;—and as the procession passed the Public Garden and Beacon Street, the beautiful parade of the children of our unrivalled Public Schools, ranged in rows, prettily dressed, with lovely, happy faces, waving their banners, and producing a thrill of pleasure along the immense line, and through the dense columns which walled their march,—all, all, and each of these particulars, thus grouped together in one great clustre, were prominent features in that grand procession, and have been minutely and accurately set forth in the accounts published.

And there, too, in that ovation to the mighty dead was the guard of the Caledonian Club in their richest and gayly plaided Highland dress, with bagpipes giving a romantic coloring to the scene, and awakening in the memory of many those majestic lines of Byron, where he speaks of the Scots at Waterloo:

> "And wild and high the Cameron's gathering rose,
> The war-note of Lochiel, which Albyn's hills
> Have heard, and heard, too, have her Saxon foes:—
> How in the noon of night that pibroch thrills
> Savage and shrill; But with the breath which fills
> Their mountain pipe so fill the mountaineers
> With the fierce native daring which instils
> The stirring memory of a thousand years
> And Evan's, Donald's fame, rings in each clansman's ears!"

The Masonic part of the procession composed the Fourth Division, which was under the direction of our Brethren, Hon. Moses Kimball, Chief Marshal, with Dr. E. G. Tucker and Wyzeman Marshall, Esq., as aids. They were accompanied by the Manchester Cornet Band.

The following Lodges and Orders were present; Baalbec Lodge and Mount Tabor Lodge of East Boston—Mount Lebanon Lodge, Columbian Lodge, Massachusetts Lodge and St. John's Lodge, Boston—Amicable Lodge, Cambridge—Rising Star Lodge, Stoughton—Bethesda Lodge, Brighton—Grecian Lodge, Lawrence—Aurora Lodge, Fitchburg—Merrimac Lodge, Haverhill—Hiram Lodge, West Cambridge—Essex Lodge, Salem—and King Solomon's Lodge, Charlestown, besides several other Lodges by Delegates.

St. Andrew's and St. Paul's Chapters of Royal Arch Masons, and the G. Grand Chapter of the U. S., represented by M. E. Philip C. Tucker, of Vermont, D. G. H. Priest, with Companions John Christie and Daniel Balch, of New Hampshire, and others.

The Grand Encampment of Massachusetts and Rhode Island under Simon W. Robinson, Esq., Grand Commander, and the Grand Encampment of the United States, officerd as follows, Hon. Sir William B. Hubbard, of Ohio, Grand Master; Hon. Sir William T. Gould, Georgia, as D. G. Master; Sir James Sorley, Texas, as G. Gen.; Sir Edward A. Raymond, Mass., as G. Capt. G.; Sir Robert P. Dunlap, Maine, as G. Prelate; Sir Ezra S. Barnum, N. York, as S. G. Warden; Hon. Sir Philip Ripley, Conn., as J. G. Warden; Sir A. O'Sullivan, Missouri, as G. Treasurer; Sir B. B. French, D. Col., G. Recorder.

There were several barouches in the procession, containing aged and infirm Brethren and distinguished strangers; among whom were Capt. John Percival of the U. S. Navy, Joseph Eveleth, ex-Sheriff, Amos Adams, Esq., of Louisiana, Chas. Scott, Chancellor of the State of Mississippi, the Rev. Paul Dean, Rev. E. T. Taylor, the venerable Elias Haskell, now nearly ninety years of age, and the venerable John Baker of Hingham.

Then came the Boston Encampment under the command of M. E. Daniel Harwood, M. D., which performed the escort duty to this Division, and the De Molay Encampment under the command of M. E. Clement A. Walker, M. D., as Body Guard to the Grand Lodge of Massachusetts. The Knights Templars drew all eyes upon them from windows, sidewalks, and every jut and corner, as they marched through the dense columns of spectators, by their martial, elegant, and soldier-like appearance. Their dress was superb—their regalia grand and imposing. They were the admired of all admirers; for these Sir Knights in their chivalric costume and noble bearing did honor to the ancient Order they represented.

The Grand Lodge of Massachusetts in their new and splendid regalia, under the direction of W. D. Coolidge, Esq., their Grand Marshal, was organized as follows: M. W. Winslow Lewis, M. D., Grand Master: R. W. Charles W. Moore, as Dep. G. M.; John T. Heard, Sen. G. Warden; Charles R. Train, Jun. G. Warden; Peter Wainwright, as G. Treasurer; John H. Sheppard, C. G. Secretary; Royal Turner, as G. Chaplain; Bradford L. Wales, M. D., as S. Grand Deacon; Henry G. Clark, M. D., as Jun. G. Deacon; Ebenezer T. Gay, as Grand Tyler. The number of Masons assembled was from one to two thousand. Their line was formed in the Mall, on the Common, near the Temple, and the march of the procession, was through the long distance between Blackstone and Dover streets, by different routes. Bannered arches, festoons and flags arrayed with much taste and beauty, adorned many of the streets and buildings. Milk street was one continued arch of rainbow-colored flags and festoons, from the Old South to Federal street; and the rich velvet canopy overshadowing the bust of FRANKLIN at his birth-place, reflected much honor on the taste and liberality of Messrs. Mason and Lawrence. Indeed the elegant and variegated embellishments of that Street, where so many merchant-princes transact business, were said to exceed anything of the kind ever seen in this city. On Federal, Franklin, Dover and School streets, there was a brilliant display of flags, festoons and arches, with a variety of evergreens and ornaments. Several residences were also arrayed in banners and designs, among which the mansions of our Br. Moses Kimball, Dr. M'Farland, B. N. Cummings, Nathaniel Brewer, and many others might be mentioned; and the Boston Theatre, Tremont House and Parker's Hotel were dressed superbly to do homage to the memory of Boston's greatest man. But we must forbear in attempting to point out where the drapery waved most beautifully, or the stars of empire glittered on triumphal flags.

A salute of 100 guns, in honor of the day, was fired by the Flying Artillery, commanded by Col. M. E. Cobb, as the 4th Division, when the G. Lodge, passed the Public Garden in Charles street. Only four field-pieces were used on this occasion; yet such was the rapidity of the reverberations, that they seemed like a park of Artillery with scarce an intermission of sound. The time of this grand salute did not exceed two or three minutes; and could the spirit of FRANKLIN have come down once more to earth, and witnessed such execution of skill he must have thought his own electric Cylinder had been converted into a mighty revolver and from its mouth discharged the instantaneous thunders of heaven!

The square in School street, fronting the City Hall,—excepting the court or paved area, where the Statue is erected,—was covered with temporary platforms or staging, on which were seats to accommodate an audience of some four or five thousand persons. The flooring was elevated especially in the rear, in order to protect the trees and shrubbery in the railed enclosure on each side and the accommodations were necessarily limited and select. On the arrival of the 4th Division in Tremont street, opposite this spot there was a halt, and a Masonic delegation, consisting of the officers of the Grand Lodge, and some distinguished visiting Brethren, making about twentyfive in the whole, were escorted by the De Molay Encampment, to the seats allotted to them. Their location was in the front tier on the eastern platform, facing the orator and the Statue.

As the Grand Lodge entered the square, the Hon. Robert C. Winthrop was speaking from the desk or rostrum erected for him on the opposite side the Statue. The ceremonies commenced at half-past 2; he had got nearly half through his address. Behind him sat the city government, the dignitaries of the land, and the delegations from various bodies, tier above tier; fronting the City Hall were seats for six hundred persons, and they were principally ladies—the beauty and fashion of the city. The eastern platform was in a great measure filled by a choir of two hundred children from the Public Schools, where the young girls in tasty white and adorned with coronals of flowers, and the boys with badges on their dresses, gave to the living picture a hue of youth and gladness. The court, and open area of the Square, as well as all School street, with every window, and jutting eminence, were densely filled with spectators. The Statue was veiled by bannered curtains easily withdrawn.

The Address of the Hon. Robert C. Winthrop was an elaborate and finished production, sustaining his reputation as a public speaker. In the arrangement of his subject he was happy, clear and methodical, his diction pure and classical. He scanned the life of FRANKLIN in four important relations of society, as a Mechanic, Philosopher, Statesman and Diplomatist; in each of which he excelled, and stands in the first rank, on the rolls of men. The theme was one of an exalted and inspiring nature, fertile in facts and deeply interesting; for FRANKLIN was truly an extraordinary man. Nor did the subject falter nor droop in the hands of the speaker. He took it up and bore it to the end with excellent good sense, dignity and mature reflection. Mr. Winthrop is an accomplished rhetorician. But, it is to be regretted, that his voice was not powerful enough to fill so large a space, sub dio, in the open air, and to still the rush and buzz of a crowd anxious to get near. His elocution is fine; but such an occasion needed the deep-toned thunder of DANIEL WEBSTER, when his voice was distinctly heard in the ebb and flow of his periods, on Bunker Hill, in 1825, by twenty thousand persons.

Mr. Winthrop, however, has done himself honor. When he came to the unveiling of the form and the curtain dropped, and the "Great Bostonian" stood forth on the pedestal in all the glory of a most beautiful specimen of American Statuary, a thrill of admiration ran through all hearts and deserved applause shook the air with the shouts of the great assembly. The allusion Mr. Winthrop made to the religious character of FRANKLIN was honorable to himself as a man, and instructing to the community in this age of too much scepticism. He portrayed him as a sincere and humble believer in a Special Providence; and no part of the Address was more solemn or momentous in its bearing on human duty, than this useful and exemplary feature in the life of that great man.

Excellent adresses were made by F. W. Lincoln, Jr., President of the Mechanic Association, *on presenting*, and by our worthy Mayor Alexander H. Rice, *on receiving* the splendid memorial. In illustrating the pre-eminence of FRANKLIN as a great man Mr. Rice introduces the following figure, which is striking and full of grandeur: "It is the destiny assigned by Providence that the vast multitude of men shall stand upon the great plains of society, where the undulations of distinction are so slight as to present them to remote, and even to nearer observers, as ranging at a common level." These speeches were followed by the choir of School Children, who sang an appropriate Ode, written by Mr. James T. Field, and set to a piece of original music written for the occasion.

The Grand Lodge then entered the enclosure around the pedestal, and the Masonic ceremonies, necessarily abridged and short, were performed. The Grand Master, Dr. Winslow Lewis, surrounded by his officers, addressed Mayor Rice as follows:—

Mr. Mayor—It is a custom, and surely now, at least, a time-honored one, that Corner-Stones of Public Structures should be laid by the Fraternity of Freemasons. Our National and State Capitols, and great monuments, were thus commenced. And for the ceremonial of this day, we have a recent precedent in the Inauguration of the Statue of our late Brother Henry Clay, at New Orleans, where it was duly observed,—a ceremonial which on this occasion, is necessarily brief and simple, for here the structure is complete and finished; and all that devolves on us, is to pronounce it WELL DONE.

We have here gathered together in a two-fold relation, to unite with this vast concourse of our fellow-citizens to add our homage to the memory of an illustrious patriot and philosopher; and also as a distinct society, to pay our tribute to one, who through a long and active life, was a devoted, zealous and much attached Brother of this Order. In 1734, at the early age of 28, he was Grand Master of Pennsylvania; and in 1787, when near the close of that valued life, he affiliated himself as member of a Lodge in Paris, over which the great mathematician Lalande presided. But I forbear, after so much has been said and so well said, to enlarge on the topic, but have only to add, that he who drew the physical spark from Heaven, also made more active and warmly cultivated, that moral electricity which connects man with his brother man, and which should enchain all in one common brotherhood.

For this, therefore, we gather this day, and may such grand principles of brotherly love and friendship pervade the world.

[The Grand Master, then directed his officers to apply the square, the level and plumb, which was done, and they reported that "the craftsmen had well and truly done their work."]

The Grand Master then said :—

"I declare this structure true, trusty and well formed. Long may it stand an enduring monument of the gratitude, taste and liberality of the metropolis of New England."

Mayor Rice then read some dispatches just received by Telegraph. After which the assembly united in singing a Doxology to that grand tune, OLD HUNDRED—a cathedral air said to have been composed by Martin Luther—and the R. Rev. Bishop Eastburn pronounced the benediction. The Grand Lodge, by invitation, repaired to the Horticultural Hall in School street, where a Masonic levee was given by the Boston and De Molay Encampments. Between two and three hundred sat down to a handsome collation, where Sir Knights Harwood and Walker, the two Commanders, presided. After some appropriate introductory remarks from the chair, several distinguished Brethren from the South and West were called upon, whose wit set the table in a roar, and whose flashes of eloquence kindled in every bosom a true love of country and attachment to the blessed, glorious Union of this Great Republic. There was in the responses, eloquence of a high order. There were voices of Masons, which knew and felt the greatness and glory of our noble Institution. Among the speakers were Brothers Hubbard, of Ohio, Gould, of Georgia, Sorley, of Texas, Tucker, of Vermont, Ezra T. Barnum, of New York, and O'Sullivan, of Missouri, with his flowing periods and Irish melody of voice. It was delightful and cheering to reflect that THERE IS NO NORTH OR SOUTH AMONG MASONS. The union of these States and a firm allegiance to government and order have no stronger cement than the Brotherly love of Ancient Craft Masonry. We see it illustrated on festal occasions—we feel it—we realize it—whenever and wherever we meet with a Brother, a good man and true.

In the evening the front part of the City Hall was splendidly illuminated with gas ; the fixtures were designed and executed by one of our citizens, Mr. F. A. Wilkins ; and while the eyes of thousands were dazzled at the sight, their ears were entertained with the rich music of a full Boston Band. The whole facade of the building shone with sparkling geometrical figures and Masonic emblems. The light was peculiar : it gleamed and twinkled and blazed up in continual coruscations—an astral effulgence—each point, part and ray contending, as it were, for the mastery. The Square and Compass distinguished the sides, and the letter G, with flames rising and swelling along its curve and line, formed the centre of illumination.

There has been no illumination like it in this city. Seen through the green trees and thick shrubbery which adorn King's Chapel Cemetry, it was like some fairy workmanship, where a thousand diamonds, opals and precious stones had set the sun in a diadem to crown the Statue of the immortal FRANKLIN on the night of the Inauguration. The compliment paid to the Fraternity in adorning the illumination with Masonic emblems, was a most delicate touch of good taste on the part of the Committee, and was deeply though silently appreciated by every Brother who saw it. Gratitude may be felt in the heart, though no sound of the trumpet proclaim it to the world.

Thus closed the Inauguration of this splendid monument to BENJAMIN FRANKLIN. The description of it has swelled into a greater space than was intended. To have said less on a subject which so intensely arrested the feelings of a busy metropolis and of its populous surroundings, would have done injustice to the occasion, and made the sketch partial and obscure ; as Horace tells us

> Decipimur specie recti ; brevis esse laboro,
> Obscurus fio.

The statue of Franklin is eight feet high, cast in bronze of a rich gold color, unlike those in Europe, which are usually dark ; it stands on a plinth, or cubic block of Verde Antique marble, from the quaries of Roxbury, Vermont ; the pedestal beneath it is of Quincy Granite. The whole structure is 18 feet in height. The sculptor was Richard S. Greenough, and it was cast in Chicopee, by James F. Ames. Both the design and the execution have been greatly commended for artistic skill by able judges. The attitude of the figure is striking ;—with his hat under his left arm and a cane in his right hand—his expressive face and large forehead bare to the sun, and wind, and storm, emblematical of the firmness of the original—and in the ancient costume of the day, it looks like life ; the *outward* an image of the *within;* a profound, thoughtful, benevolent Sage, who has left on the rock of ages a name of immortality. Thousands have been to see it, and gazed on this noble piece of workmanship with admiration ; and thousands yet unborn, will gaze upon it in coming time. The outline of the figure, and the *tout ensemble* of the monument, appear to much more advantage since the removal of the staging and rubbish ; and when the lovely enclosures on each side decked with shrubs and flowers,—the white and red Altheas,—shall revive and again fill this square with a miniature picture of the beautiful groves and lawns of the country, this majestic Statue will more and more charm the public eye, and, above all, the Brotherhood, of which for more than fifty years Franklin was an undeviating member. For while the historian records his name in the book which lives through all time, it ought never to be forgotten, that THE TYPE OF HIS CHARACTER, CAST IN THE COMMON SCHOOLS OF BOSTON, WAS BUT AN EXEMPLAR OF ANCIENT CRAFT MASONRY.

But, we must remember that Athens erected Statues in memory of her great men on the Acropolis, in the Market, and amid the Academic Groves. They have perished! Scarce an image of her illustrious heroes can be traced, where they were chiseled by Phideas on the entablatures of her fallen temples. And thus it will be in this Modern Athens of the New World. And time will come in ages far, far remote, when in the Geological changes now secretly working on the face of the earth, Boston with all her glory, her temples and palaces, and flourishing arts and sciences will become a ruin; her harbor a sand bank; her Tyrian and Sidonian commerce, a memento of the past. Yet as the immeasurable cycles of ages roll away, the name of the Great Bostonian will be fresh and green in the minds of all generations; for the man, who, like another Prometheus, drew the fire from heaven, and survived to lead a life of glory and exceeding usefulness to his fellow-men, will live forever. His memory cannot die! S.

PEDLERS AND VAGRANTS.

We have recently been favored with the perusal of a private letter, addressed to the Grand Master of this State by a German Brother, who has been for some years past a resident of this country, but who, through his private foreign correspondence, has been enabled to keep himself correctly informed on the subject of Masonry in Germany, and other parts of the European Continent. He is an intelligent and educated Brother, and communicates to his correspondent some facts and suggestions which we regard as of sufficient interest to warrant us in laying them before our readers. He says, (and with great truth,) " America is overrun with Masonic vagrants. The *jewel* has been placed in unclean hands, and thus its beauty and value have been marred." In relation to this class of persons, who are mostly foreigners,—and often in the employment of speculators in worthless trinkets and injurious publications,—he says—" When they present themselves for admission to the Lodges, let them be thoroughly examined,—put them strictly through the work. *That* alone should prove the master. Rely not on a piece of parchment, or diploma, which may not be genuine. Do this *especially* with strangers from Hamburg, Amsterdam, or Bremen. I have it from reliable authority, that there is a company of *expelled* Masons, in one of the German States, who secretly sell diplomas to persons who are on their way to this country. They make a regular business of it, and most of the pedlers who come here from Germany, bring with them certificates or diplomas from that source. With them, they gain admission into our Lodges,—become acquainted with our forms, and use the knowledge thus acquired, in fraudulently introducing others, and in promoting their own sinister and unworthy purposes. I myself detected two such, last winter, both recently arrived from Bremen. Their diplomas represented them to be Master Masons. One of these documents was dated at Bremen, and the other at Hamburg. They were pedlers by profession, and claimed to have been, respectively, four and five years Masons. On examination, they proved themselves to be *impostors*. There is a great deal of fraud of this kind practised in this country, and the Lodges cannot be too careful who they admit."

There is doubtless great truth in all that our Brother writes, though we were not before apprized of the extent to which the *forgery* of Masonic certificates is carried by the bands of foreign counterfeiters to whom he refers; nor were we aware of the extent to which, he alleges, they are used by vagrants in this country. We are obliged to him for the information, and trust it will not be lost on those of our Brethren whose duty it may be to examine visitors applying for admission to the Lodges. Many of these men are engaged in selling charts, trinkets, &c. by establishments in the Atlantic cities. The only safe course is to decline to have anything to do with them—to refuse to purchase their worthless wares—and thus, to some extent at least, break up the shameful and disreputable practice, now so much in vogue, of hawking Masonry about the country; for nothing can be more injurious to its reputation in the community.

GRAND LODGE OF MISSOURI.

Our extracts from the proceedings of this Grand Lodge were rather abruptly cut off in our last, for want of room; and we find ourselves very much in the same condition the present month.

The report of the committee on correspondence is from the pen of R. W. Br. Foster, though it does not bear his name. But this was hardly necessary. There is a freshness and honest bluntness and sincerity of purpose about everything that our Brother writes on the subject of Masonry, that render its paternity unmistakeable; and it is this very peculiarity which pleases us. It imparts an interest to his reports which we do not find in more highly finished compositions. If we cannot always subscribe to his opinions, we never find cause to doubt his honesty or truthfulness. But the present report, as it appears in the printed proceedings, is not perfect. It is cut off in the middle, and presented to us in a mutilated condition. This we understand arises from a disagreement in the Grand Lodge as to some of the views advanced by the writer. The omitted portions of the report have since been printed by Br. Foster on his own account, and to which we shall probably hereafter refer. For the present we have room only for the following:—

THE BIBLE.

" The report of correspondence quotes some arguments, and presents some views of the committee on the authenticity of the Holy Bible, that great light in Masonry. *Our Brethren in every jurisdiction had far better spend their time and talents in practising the beautiful precepts it contains, and leave to others the discussion of all such subjects.* For Masons of every grade have as much as they can do to discharge their own legitimate duties; and we may perhaps add, that the proper performance of them will prove in the end the very best arguments that our fraternity could offer on the subject, if indeed it be not altogether unanswerable by any, much less by either the sciolist or the sceptic.

They quote from the old charges, 'that a Mason is bound by his tenure to obey the moral law ;' and if so, in the name of all that is rational, where but in the Holy Bible can the *moral law* be found ?"

E. A. VOTING FOR CANDIDATES.

In one of the many standing rules of the Grand Lodge of Arkansas, we find that an E. A. and F. C. "has a right to vote upon the question of admitting another person to receive the same degree which he has taken."

If our Brethren everywhere, in our own as well as in other jurisdictions, would only be content to be governed by the unerring principles taught in our ritual, what a beautifnl harmony would follow all our actions both as to the immediate practice of our rites, in the Lodge and in the world ! But so it is, and so it seems it is destined to be. We fail to reason on the true premises laid down in our ritual, by our Ancient Brethren, and as an inevitable consequence, we fail in our conclusions ; and if they are not absolutely wrong, they lead to error and confusion but little calculated to advance the interest of our cause. Nor can the most enlightened, by any flourish of rhetoric, avoid the difficulties, but rather increase them, unless indeed the *pen* of the Mason is made to transgress the bounds by which it is circumscribed. The only argument, therefore, which we shall offer as our objections to the method prescribed in the above resolution, will be to propose a question or two for the solution of our Brethren, which we hope they will answer, not to us or in print, but to themselves. We were reared up in Masonry, under the practice of organizing the stated meetings on the first degree, where all entitled had the opportunity to be present : the old to participate, the apprentice and fellowcraft to learn. And for this reason it had great advantage over the present mode, at least in this jurisdiction. But then the admission of candidates to each degree was confided to those, and those only who by our ritual were competent to judge of the required qualifications. And now for our questions.

Brethren of Arkansas, and all others who hold the same views : ought any to vote for admission or advancement without a knowledge of the requisite qualifications ? At what point in his progress as a Mason does he come into legal possession of the requisite knowledge ?

These questions we leave our Brethren to digest and answer ; and if in their solution of them they shall arrive at conclusions with which their present practice conflicts, we hope they will at once conform to the true requirements of our ritual, regardless of the opinions of the popular world by which they have doubtless been led astray.

A PRINCELY GIFT.

THE Hull (Eng.) News says, the Freemasons of Holland celebrated the 100th anniversary of the organization of their Grand Lodge at the Hague, now under the Grand Mastership of Prince Frederick, on the 20th June. Four hundred Brothers sat down to a magnificent repast in the great hall of the Lodge, a building erected by the Prince, at the expense of £10,000, and rented by the Brethren. Delegates attended on the part of the Freemasons of England, France and Russia, and several other States. On the health of the Prince President being proposed, a silver crown of exquisite workmanship was presented to His Royal Highness, who, in responding to the toast, took from his pocket the title deeds of the hall and handed them to the treasurer, and begged the associated Brethren to accept at his hands that magnificent building as a centennary gift. Not an individual in the hall had been apprized of His Highness's intention, so that this magnificent gift excited as much surprize as enthusiasm.

Obituary.

BROTHER FREDERIC A. TUTTLE.

WE have been called upon to sympathize with a Brother, who, by a late bereavement, has lost his only child, and he the last of three, who all seemed destined to cheer by their opening promise, the declining days of their fond parents. But Heaven has now gathered them all, and nought is left to sooth these sorrowing mourners but the remembrance of their virtues, and the hopes of a future reunion.

Of the last, FREDERIC A. TUTTLE, we would recall excellencies which endeared him to all who knew him, and which secured respect and affection while living ; heartfelt tears at his obsequies, and a memory precious to all who esteem goodness so early manifested, so purely preserved.

He was beautifully organized ; of engaging personal appearance—

> " Of manners gentle, of affections mild."

His face won that confidence which was never lost, his goodness that love and respect which were never forfeited or impaired.

A Boston educated boy, he was among the first, of those who are the first in the schools of this country—and as a Civil Engineer had attained a position which promised success and eminence. But, alas ! when all was bright and fair, he was cut down without any premonition, but not without being "duly and truly prepared." He expired suddenly, at Huntsville, Alabama, aged 25 years, from Hæmoptysis, the 6th of August, not "unhonored or unwept," but was attended to his "last bourne" by many who mourned the loss of this good young man.

He was a member of the Masonic Fraternity, and a Brother in the hearts of all who knew him.

May that Providence which has smitten, pour into the hearts of the parents the balm to counteract and assuage—that, though lost to earth, he has gained a Heaven.

REV. DR. WILLIAM HURLY.

Departed this life, on the 3d day of August, 1856, at the house of Br. John Snethen, in Troy, Lincoln county, Missouri, the Rev. WILLIAM HURLY, in the 62d year of his age.

The deceased, for many years, filled the office of Grand Chaplain of the Grand Lodge of Missouri, was also a regular member of Troy Lodge, No. 34, of Ancient Freemasons.

Owing to unavoidable circumstances the funeral was postponed at the time of his burial and did not take place till Sunday the 24th instant, when the customary services were performed in the presence of a very large assembly of Masons and citizens, at the meeting of the Lodge. On Monday evening the following resolutions were adopted :—

Resolved, That in the death of the Rev. William Hurly, the cause of truth has lost one of its most zealous advocates, the church of Jesus Christ one of its most able ministers, and the Masonic Fraternity one of its brightest ornaments.

Resolved, That while we mourn his loss, we will endeavor to bow with submission to the dispensations of that all-wise Providence, which has removed him so suddenly from among us.

Resolved, That we will cherish the memory of our departed Brother, and strive to imitate his virtues, and by the blessing of God, we may meet him in heaven.

Resolved, That we tender to the Masonic Fraternity of the State, to whom he had endeared himself by his wisdom and talents and his untiring devotion to the cause of Masonry, our most sincere sympathies for his loss ; and with his large circle of personal friends who had learned to respect and esteem him for his integrity and worth, and to love him for his social virtues, we most heartily sympathize.

MASONIC CHIT CHAT.

Consistory in Illinois. We are pleased to learn, that the Northern Supreme Council 33d, through its excellent Deputy, K. H. Van Rensselaer, of Cambridge, Ohio, has just organized and put in operation, in the growing city of Chicago, in the State of Illinois, a Lodge of Perfection, Council of Princes of Jerusalem, a Chapter of Rose Croix de H-R-D-M, and a Consistory of S. P R. S. 32d degree, of the ancient and accepted Scotch rite—all of them being at present entrusted to the care and direction of the Ill. Brs. Chas. R. Starkweather, Wm. B. Herrick, J. V. Z. Blaney, James E. Dalliba, Geo. W. Deering, H. A. Johnson, and Robert H. Foss, of Chicago; to which we are happy to add, as a member, though not one of the petitioners, the name of our esteemed Brother G. Secretary, H. G. Reynolds, Esq. of Knoxville, and there may be some others whose names have not reached us. We are happy to add, that from our knowledge of the Masonic character and standing of the Brethren named, we are certain the management of the Bodies could not have been committed to more intelligent, zealous and trusty hands, and we confidently anticipate the most satisfactory results from their labors. We understand that it is their intention to keep all the Bodies select, and to admit none to their union but such as will contribute by their characters, intelligence, and high social qualities, to the moral dignity and prosperity of the Order. Such being their purpose, and with the fullest confidence in their Masonic skill and integrity, we wish them all success, and unmingled happiness, in their new and important undertaking.

☞ Our present number, like the last, is wanting in the usual variety, on account of the great length of several of the articles which we have felt constrained to insert. The first article, for instance, is of unnecessary length, and of but little interest; still we did not feel at liberty to reject it. But we must hereafter insist that our correspondents condense what they have to say within reasonable bounds, or we shall not be able to find room for their communications.

☞ We much regret not being able to lay before our readers this month so full an abstract of the doings of the Gen. Grand Bodies which met at Hartford last month, as has been our usual custom. Business rendering our absence necessary a part of the session, we requested a Companion to make the necessary notes for us, but not fully comprehending our wishes, we find on examination, that his minutes are fatally defective for our purpose. Of course our only remedy is to wait patiently until the proceedings are published by the recording officer, when we shall give such portions of them in our pages as we may judge to be of sufficient importance to interest our readers.

☞ We call the attention of our readers to the report on the Canada difficulties given in preceding pages, as adopted by the Grand Lodge of this Commonwealth. It seems to cover the whole ground, and we trust may contribute to the return of the seceding Brethren to their allegiance, and thus open the way to a reconciliation of the whole matter, on terms that shall be mutually satisfactory to all parties.

☞ The present issue closes the fifteenth volume of this Magazine. The 16th will commence on the 1st Nov. next, thus affording a favorable opportunity for Brethren, who are not at present subscribers, to become so.

"*Joseph Warren Lodge.*"—A new Lodge has just been authorized in this city, by Dispensation of the Grand Master, under this appropriate name. It will hold its meetings at the Temple.

"*Thomas Lodge.*" This old Lodge was revived at the late communication of the G. Lodge of this State, and will hereafter hold its meetings at the thriving village of Palmer, instead of Monson, its original location. It was first chartered in 1796—Paul Revere G. M.

☞ We understand that the Brethren of Monitor Lodge at Waltham, have recently finished off a new Hall for their accommodation, which will be Dedicated by the Grand Lodge on the 13th inst.

Wanted—Vols. three and twelve of this Magazine. Any Brother having either of these volumes to dispose of will please notify us.